THE UNITED CHURCH Observer

ME 15 OCTOBER 15, 1953 5 NUMBER 16

ochung Lee, Korea, and Isabell McCauley, Ottawa, students at the United Church Training School 1952-53, are happy over the plans for the new School. (See Story page 3)

Dr. Soper Makes Presence Felt

News from England

W. J. RONALD TUCKER
Rose Hill Methodist Church, Derby

The annual Conference of the Methodist Church held in Birmingham in July certainly "hit the headlines," both in the national press and also on the radio. Even our local evening paper here in Derby mentioned items of general interest and gave a great amount of space to the report on healing presented to the Conference by Dr. Leslie Weatherhead. The official service, held on the first Sunday morning of the Conference, was televised, and very successfully too, although many of the faithful (and others) sitting in their own homes to join in a Conference service for the first time, were surprised to find that it was liturgical. It always has been. It is still the custom for some ex-Wesleyan Churches to have such a service on Sunday mornings, but I fancy the custom is dying out.

The reason for so much publicity was due largely to the fact that the new President was Dr. Donald Soper, M.A., one of the youngest, if not the youngest, minister to be elected to that office. Dr. Soper entered the ministry in 1925, from Wesley House, Cambridge, and has been Superintendent of the West London Mission for the past eighteen years. His headquarters are at the Kingsway Hall, and he is responsible for the biggest single social service entity attached to any Church in this country. He is a worthy successor to Hugh Price Hughes. Dr. Soper is a man of many parts. He is a first rate open-air speaker. Each Wednesday he speaks on Tower Hill during the lunch hour, and usually in Hyde Park on Sunday afternoons. He does not pull his punches. He is ruthless in debate and tough on hecklers. "It would be stupid to use kid glove stuff," he remarks. "Hit 'em as hard as you can, provided it's above the belt." However, Soper is a pacifist, and this has lost him not a few friends and supporters. He belongs to the Methodist Sacramental Fellowship which represents the "High" Church section of Methodism, but he is also the founder of the Order of Christian Witness, an evangelical crusade of young people which has held several successful team missions in various parts of the country, the most recent being at Exeter. Whether you agree with him or not you've got to admire his courage. It was that, largely, which put him into the Presidential chair. His presence is going to be very much felt in British Methodism during the coming year.

Urgent Problems Faced

While the Conference was glad to learn that there was a slight increase in adult membership and in the number of Sunday School scholars, it had to face up to some urgent problems. The connexional assessment had to be increased by nearly 50 per cent. This was due partly because men now entering the theological colleges were without government grants, which in the past have been given to ex-service men, and consequently can pay little towards their training, and also because of the extra financial provision made for ministers with children through the Ministers' Children's Fund. There is also a shortage of ministerial candidates, and some who offer themselves are not quite the quality one would like. Various reasons are given for the shortage, such as National Service, which all men must undertake for two years; the rule which does not permit ministerial candidates to marry during their six years of training (until recently the period was seven years); and the fact that most ministers are on the minimum stipend, which for a young man is £360 a year plus a furnished manse. The main reason is never or rarely mentioned. There are not so many young men in our Churches. They are to be found hiking or cycling, playing cricket on our lovely village greens, or in the local cinema, on the Lord's Day. A Church is the last place most of them would think of entering.

Assisting Dr. Soper as Vice-President was Dr. L. Kay Ward, a Sheffield medical man. One well-known minister, who retired from the active ministry at Conference, was Dr. Leslie Church, connexional editor and the author of many books. Next year's Conference is to be held in London.

Dr. Donald Soper in Hyde Pa

Congestion at Crathie

G. NICHOLSON, Dunoon, Scotland

Letter from Scotland

The Queen has taken up residence at Balmoral, and a minor controversy is raging in Scotland. On Sunday mornings it is the habit of the Royal Family in residence at Balmoral to attend Crathie Church, a mile or two away. In the old leisurely days, Queen Victoria used to be driven there in a horse carriage and there might be a few retainers near the Church to touch their caps to Her Majesty. Now there is a roar of traffic along the bonnie Deeside road from Aberdeen and the Sabbath morning calm is like a circus. Cars and buses in their hundreds have constituted a parking and traffic problem and a mad rush ensues when the Queen comes to the Kirk and leaves it. This early morning Sunday scene is adequately covered by the newspapers with such captions as "Let the Queen worship in peace," etc., etc.

It is a difficult problem for Her Majesty's loyal subjects to work out. Gone are the days when the Rev. Norman McLeod wrote in October 1854 (99 years ago): "Crathie. This has been a heavenly day of beauty—the Dee swinging past with its deep-toned murmur." He tells us he preached "without a note," an old sermon, and "I never looked once at the Royal seat, but solely at the congregation. I tried to forget the great ones I saw, and to remember the great Ones I saw not."

Queen Victoria also commented on that occasion. "We went to Kirk as usual at 12 o'clock. The service was performed by Rev. N. McLeod of Glasgow, . . . and anything finer I never heard. . . . Mr. McLeod showed how we all tried to please self and live for that, and in so doing found no rest. . . . It gave me a lump in my throat when he prayed for the dying,* the wounded, the widow and the orphans." (*Her Majesty no doubt was thinking of the Crimea. News had just come about the seige of Sebastopol.)

Finally Queen Victoria adds, "How satisfactory to come back from Church with such feelings! The servants and the Highlanders were equally delighted." That comment, too, is a 100 years old!

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In Crathie Church

Some years ago my son, full of adventure, inveigled me to take a cycling tour of the Highlands—on paper it sounds romantic — but September is a chancy month and the Highlands can be a grim place to wet and bedraggled cyclists. However, we negotiated Loch Lomond and struck east across Scotland to Pitlochry, and north over the Devil's Elbow to Braemar. We arrived at Braemar on a Saturday evening. Hostels keep no account of Sundays, and on a cycle one can carry only bare necessities. We agreed to go to the nearest Kirk when Sunday arrived. The nearest Church turned out to be the Royal Church at Crathie. Being September, it also happened that the Royal Family were in residence at Balmoral. So we made down the winding river Dee and arrived with more than an hour to spare at this simple Presbyterian Church.

Already two policemen were on duty, and gradually a number of sightseers collected. Soon the Royal Party came in a couple of cars and in a moment they were inside the Church. Most of us followed. Some didn't get in and some didn't want in. We said to each other that we were worshippers not sightseers. But this didn't explain away the awful doubts we had about not being properly clad for Church.

However, we were in and could not get out. The organ began to play and we were off to a fine old metrical psalm. We tried to keep our eyes on the preacher as it seemed indecent to spectate on those regal faces sitting in the pews at right angles to the pulpit and congregation. It was difficult, however, not to give a quick glance at their faces and wonder if they were wondering about the same things as we.

The Inside Matters

My boy, however, was thinking about his appearance I turned up a page of the Testament and whispered "that. From there to there." read it. It was about Joshua High Priest who was perform his priestly functions in the re ditioned temple. Gone were days of flashing magnificence golden glory. Jerusalem had fa on bad days. The city had b destroyed, the houses and ten razed, and the people taken a captive. Now they had retur and started to rebuild town temple, but everything was a shadow of former times. H Priest Joshua took one look his robes and his surroundi and gave way to shame and simism. At such a moment popped Satan the Adversary. "H dare you (I can just hear hi How dare you—you Joshua, H Priest, so-called — think of w shipping in such mean surrou ings and in such shabby rob What kind of an offering do y think you are making . . . But there also appears before crestfallen Joshua an angel w puts the whole thing in pro perspective. "It's not the outsi but the inside that matters worship. Not what's on your ba but what's in your heart." Josh was strangely warmed and f that never had he been dressed magnificently. . . .

My boy read and smiled a understood.

° ° ° ° °

"Can you see the King whe you are sitting?" he asked. "Yes I whispered back. "Can you s the other King?"

"What other King?" he queri

"The King of Kings," I wh pered.

The Church in Action

Photo by John Palmer, Toronto

Iarriet Christie, newly appointed pal of the United Church Training School.

e Training of omen Workers

United Church ning School

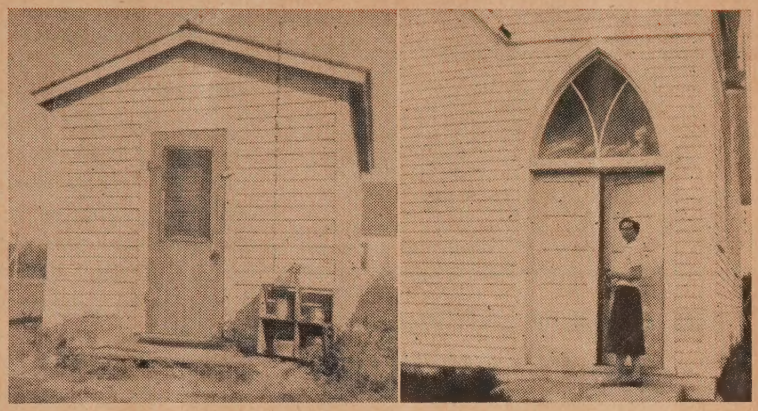
e United Church Training l is the national School of United Church of Canada, nly centre for the exclusive se of training women for all of full time work in the rch, except the ordained try. It is in affiliation with anuel Theological College in ia University, in the Univer- f Toronto. Being a national l, students come to it from Conference of the Church anada and also from the hes overseas. All deaconesses and all missionaries of the Woman's Missionary Society except doctors, are trained at the United Church Training School.

Sixty years ago the first Training School was established in Canada for women looking forward to work in the Church at home and overseas. This School was opened in 1894 on McGill Street in Toronto, under the Methodist Church, to train women for work as deaconesses, although it served also as a training centre for missionaries and volunteer workers. Later this School moved to 135 St. Clair Ave. W., Toronto.

In 1897 the Ewart Training Home came into existence to train women for work as foreign missionaries under the Presbyterian Church. In 1907 the School expanded its scope to train women as deaconesses also. In 1908 this School moved to Grosvenor Street, where it remained until Church Union.

In 1926 the two Schools were united to form the United Church Training School, and the new School was established in the former Methodist building at 135 St. Clair Ave. West. It remained

(*Continued on page* 18)

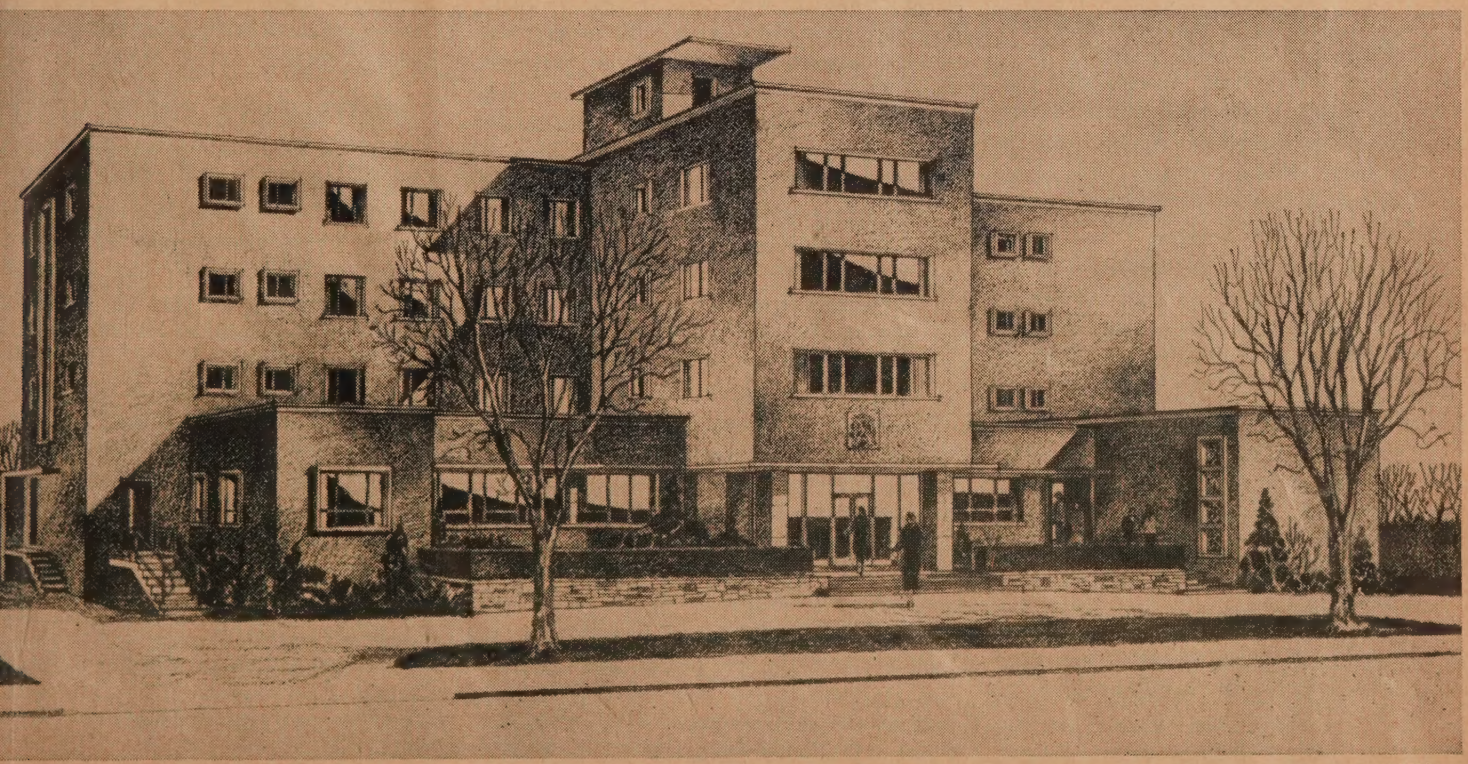


A United Church Training School student on a Western Mission field—Her Manse—Her Church.

In summer a number of the students give leadership at camps. Above, Mrs. Kurada is shown explaining life in Japan, and using a doll to illustrate national costume.

NEXT ISSUE

Woman's Missionary Society



The Architect's Drawing of the new United Church Training School.

(See Pages 15-19)

THE UNITED CHURCH Observer

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THE CHURCH AND PEACE

"Why doesn't the United Church do something to promote peace?" That question is frequently raised. The obvious answer is that she is doing a great deal for peace. The Church has a Committee on International Affairs which meets regularly, studies the contemporary scene and keeps the Church informed. It reports at each General Council. The report gives guidance to the thinking of the Church on this subject.

At the Hamilton General Council, September 1952, it recommended a four-point programme which was adopted. The Church called on Canadians to assume "substantial responsibility" for relief and reconstruction in Korea. The Church did not ask the Government to do something she herself was not prepared to do. All through the Korean war the Committee on Overseas Relief has collected, cleaned, sorted, classified and shipped material aid to that country and other needy areas. It is now trying to pry open some gate or other through which the Church may be able to send wheat overseas.

The second point of the Church's programme was the decision to urge that the United Nations committee which would settle the Korean dispute should have a majority of its members Asians. This antedated the position recently expressed by the United Kingdom and Canada.

The third point was the United Church declaration that when the war in Korea ended and the Peking government was no longer at war with the United Nations forces, Canada should recognize this government as a de facto government.

The Church also expressed the hope that when an Armistice had been successfully concluded and the conditions of the Charter of the United Nations complied with, the Peking government should be recognized as a member of that body.

In order to implement these resolutions, the Council, through the Board of Evangelism and Social Service prepared a study booklet, *The Christian and Peace*. This was issued last Easter. Twenty thousand have been sold. Hundreds of peace cells in local congregations are studying this booklet. During the past summer it was the text book at Church leadership training camps and schools across Canada.

This method is not spectacular, but it is sound. If the Church is to exercise to the full her reconciling ministry, her membership must have an intelligent understanding of world conditions and of the implication of the Gospel's relation to them. The Council of International Congregationalism said at its meeting in June: "If we are to rise to the full Christian opportunity we must be intelligent, informed and questing Churches that see and understand the maladies of our world and speak to the particular situation at the right moment with some technical competence."

This applies not only to the courts of the Church but to every member. The congregations can render no better service to the Church and country than to conduct study classes in which the confused situation of our day will be faced in the light of the Gospel of Jesus Christ.

ON BEING DIFFERENT

President Sidney Smith of the University of Toronto has been urging the students to develop their own individuality. He told them there was a need of "characters" on the campus. By "characters" he obviously meant men and women who were not afraid of being thought different. This is particularly pertinent advice for a day in which radio, television, mass-circulated magazines and high pressure advertising tends to make us all dress alike, look alike and think alike.

This trend to conformity is current not only in education but in Church and religious organizations as well. To presume to interfere with the railroad time-table programme of the agenda committee, the business committee, or steering committee, or what have you, is tantamount to committing the unpardonable sin. A generous sprinkling of iconoclasts in our Church courts would go a long way towards awakening them from the ecclesiastical slumber in which they so easily and so drowsily doze.

The Church has been saved from ecclesiastical anemia every so often by her nonconformists. Amos with his rustic dress and hill-billy manner must have seemed quite a character to the respectable smuggies at Bethel. Jeremiah, parading through the streets of Jerusalem with a yoke around his neck must have looked like a psychiatric case to the standardized temple worshippers. Isaiah, Hosea, and the rest of that great succession of prophetic figures were not afraid of being thought different from the regular-run-of-the-mill church-goers of their day in order to get their message across. Luther, whose inauguration of the Reformation will be celebrated throughout the Protestant world at the end of this month, was quite a "character" too, while Festus thou Paul had gone crazy because he was differ

As children we roared out a popular hy whose injunctions have not always car through into adult life. It might be wel we would sing it at the Reformation serv on November 1st and mean it.

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known."

TRAINING WOMEN WORKERS

The campaign to raise money for erection of a new United Church Train School on the campus of Victoria Univers Toronto, did more than collect funds. made the Church aware of the provision Church has made to train women work for full-time service in the Church. The gi are trained for work in which they can ma use of their special skills; nurses in Chu hospitals, social workers, Church secretari pastors' assistants, educationists, and m sionaries.

During their course, many students work under the Board of Home Missio The experiences of a few are recount on another page. Superintendents and sup vising pastors consistently report on t excellent work done by these girls. Wh exercising the functions of temporary clerg men they excel in work with children a at home visitation, bringing inspiration a encouragement particularly to the lon housewives, many of whom have little opp tunity to discuss the deeper concerns of l with a sympathetic and understanding me ber of their own sex.

In training women workers for full ti service in the Church, the United Chu Training School is filling a vital place in t Church's life.

PROTESTANT PRESS MONTH

The one hundred and twenty Protest Church papers in the United States a Canada which make up the Associat Church Press have designated October Protestant Press Month. We members a urged to present the case for the religio press to our constituencies and appeal wider circulation.

Since the first of the year the circulati of The United Church Observer grown from 45,000 to 107,000. In 7 congregations every family receives T Observer regularly; that is 17 per cent. the families of the whole Church. But it only a beginning. Now that the fall seas has opened and the Church work is bei reorganized, Boards should see to it t their congregations are enrolled in the Ev Family Plan without delay. A letter The United Church Observer, 299 Que Street West, Toronto 2-B, Ontario, w bring all the detailed information and forr

ray for the World Council

paratory Commissions Worked This Summer

. Y. SCOTT, Montreal, Que.

hose who saw the film "A en is Crowned" will probably ember that one of the most ting figures in the procession 1 the Abbey was the Queen of ga, smiling and waving to the vds from her open carriage in driving rain. The Queen of ga is a Christian (a Method-, and after the Coronation she ted the Ecumenical Institute Bossey, near Geneva. "When I ned of the formation of the rld Council of Churches," she l, "I told my people they were ray for God's blessing on this at enterprise, and I wanted to t its headquarters for myself."

t is a little strange to think t in far Pacific islands the ders of a native Church so ckly perceived the significance l promise of the World Council, ile in America and Europe so ny Christians are still hardly are of its existence. Surely of at importance to Christendom the fact that at Evanston, nois, from August 14th to 31st, 54, the Second Assembly of the rld Council of Churches is to et. In preparation for this sembly a meeting of the Prepar-ry Commissions was held in gust of this year at the lovely le Château de Bossey, overlook-the Lake of Geneva. For nearly o weeks about one hundred nisters and lay men and women m 25 countries, together with e W.C.C. staff, worked and nned and prayed together to epare the ground for next year's eting of the Assembly. When e two weeks were over, some mained to meet with others ward the end of August as a mmission on the Main Theme the Assembly — "Christ—the pe of the World."

This was a hard-working gath-ing. Most commissions sat morn-g, afternoon and evening day ter day, sometimes with individ-l drafting assignments or sub-mmittee meetings that lasted far to the night. One was impressed ith the amount of earnest ought and searching discussion hich was required to block out e areas of concern of a world-ide Church, and to trace within em significant patterns. The uits of this labour will show in e material to be put at the dis-sal of the delegates at Evanston, d in preparatory studies to be ade available in the coming inter for discussion within the hurches.

An Exhilarating Experience

The immensity of the organiza-onal task would appal any but e ablest leaders and secretarial aff. It does not appal those who re in charge, simply because they re men of first-rate ability and en of faith. To live and talk ith them for a fortnight is an xhilarating experience. Just as those who are indifferent to the appeal of overseas missions are usually people who have had no contact with our able and devoted missionaries, so those who have no interest in the Ecumenical Movement would change their minds if they could see in action men like Dr. Visser 't Hooft, President Van Dusen, Sir Kenneth Grubb, Chandu Ray of Pakistan, and Professor Busia of the Gold Coast. The number of outstanding laymen from many walks of life who took time to travel so far for these discussions, is an indication of the importance to them of this drawing together of the Churches. In the Commission on International Affairs, for example, the lay members were a London barrister, an African professor of sociology, professors of international law from Holland, Germany and Switzerland, a Y.W.C.A. secretary from Geneva and a Y.M.C.A. secretary from Korea, a retired publisher from South Africa, and a social worker with thirty years' experience in the Arab lands.

In the morning and evening periods of common worship, as well as in the give and take of committee debate, one came to feel that, though this is and remains a World Council of separate **Churches,** the one Church of Jesus Christ is here a manifest spiritual reality. It proves possible both to be loyal to the truth of one's own tradition and experience, and to feel part of a common life which is greater than that of any of our several communions. The Lord is opening men's eyes to perceive that the Church's frontiers are wider than they had dreamed.

The Second Assembly, since it is to be held in North America, should bring home to the people of this continent the hope for the future of the Church that lies in the Ecumenical Movement, because of the hope that is in Christ. It goes without saying that all the plans and preparations for the Evanston meetings, all the thought and study, and all the publicity which may so easily lapse into ballyhoo, will not make of Evanston the step forward which it should be. There must be anticipation at the deeper level, the anticipation of what God can do, and the prayer that He will do it. Let us remember the Queen of Tonga, and pray for the World Council of Churches.

Congregationalists at St. Andrew's

The Seventh International Council

THOMAS G. HEAD, Florence, N.S.

Delegates and accredited visitors from twenty countries and five continents met in St. Andrew's, Scotland, this summer. The largest representation was from Great Britain, with the U.S.A. coming second. Australia, New Zealand, South Africa, and the West Indies all sent delegations, as well as The United Churches of Canada, South India, and North India. Europe was represented by Scandinavia, the Netherlands, Finland, Denmark, and Germany. During the Roll Call of Churches, we remembered in prayer those who were of us, but not with us, being prevented by present political situations from joining in the fellowship of the Council.

The five hundred delegates marked a cross-section of Church life, comprising not only ministers, but also women and a strong youth group.

Dr. Douglas H. Horton, of New York, the Moderator of the International Congregational Union, presided over the gatherings in a most effective manner. The Council owes a great debt to the Secretary, Dr. S. M. Berry, and to the Assistant Secretary, Miss Dorothy Biggs, for the tremendous amount of planning necessary for the success of such a Council.

The setting of the Council was unique. Tranquil after its turbulent history, the ancient city of St. Andrews has made an invaluable contribution to the life of Scotland and the world through its university, which was founded in 1411. Impressed by the historical remains dating back for a thousand years, and surrounded by memorials of the Reformation martyrs, we had a deep sense of the past as we talked of the present and discussed plans for the future.

The delegates found true Scottish hospitality in the university residences and in the warm welcome from civic and university authorities. One big disappointment to overseas visitors was the fact that dull, wet weather made colour photography of the welcoming pipe-band impracticable. But even umbrellas bobbing over the heads of those in the robed procession to the historic Trinity Church for the service of worship could not spoil the impressiveness of the long file of civic, university and Council representatives proceeding through the ancient streets. The Council sermon was preached by Dr. Boynton Merrill of the U.S.A.

Churchmanship

The central theme of the Council was "Congregational Churchmanship." This was developed by addresses in plenary sessions, and in panel and group discussions.

Dr. Lovell Cocks, of England, defined Congregationalism as "where the Lordship of Christ is taken as the basis of polity, the Church being regarded as the body of responsible Christians, responsible to their Lord for personal witness, and to each other in obedience to His royal word; where Jesus Christ is Lord, the High Priest from whom all other ministeries are ordained, the succession being in the Unchanging Word, in the message, and not in the order of men."

(*Continued on page* 28)

The Men Called Prophets

Dear Sir,— Benjamin Franklin is one of my heroes. His curiosity was enormous. He is best known for **The Saturday Evening Post** and for his experiments with lightning, which by all accounts should have electrocuted him. He was a connoisseur of wine, food, women, and conversation.

A phrase about him by a French epigrammist caught my fancy. It was something to the effect that he "brought the thunder from the skies, and the kings from their thrones," a reference to the new visions he brought to science and to politics.

I wonder what he would become if he were born today. My bet is that he would become head of the research department of some large corporation.

That would be a major tragedy, but that is where he would likely end up. It is a tragedy, because what our society needs is not his scientific talents, but his political talents. Any original thoughts he might have about things political would be squelched before he was through college, and every scientific tendency he might show would be urged on by prizes and scholarships.

Nobody encourages dethroners. Original contributions to political science are frowned upon. The learned journals are filled with historical studies about the past, not about live alternatives for the future.

There is an enormous job to be done by any would-be dethroner. Our social life is chuck full of anomalies and hypocrisies which need to be dethroned. Some of our political institutions no longer function as they were meant to do, and need the firm hand of the pruner who will call dead wood by its proper name, and not be frightened by the sacredness of tradition. Economic life is full of sacred cows, too, who give no milk but demand to be fed for tradition's sake.

Anybody want the job? There is nobody who will pay you, of course. You will get no appreciation from your contemporaries. If you want to express your convictions in print, you will likely have to start your own magazine as Franklin did. It is a thankless job, but the most sorely needed single occupation in Canada today.

In the Old Testament, the Jews occasionally produced a dethroner every hundred years or so. Maybe we should call them enthroners, instead. The Jews called them prophets.

Polycarp.

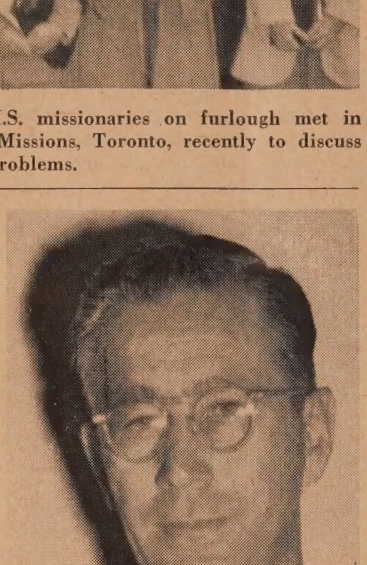
A group of Overseas Board and W.M.S. missionaries on furlough met in Conference at the Canadian School of Missions, Toronto, recently to discuss common problems.

Missionaries Attend Conference

The Canadian School of Missions in Toronto played host recently to twenty-eight missionaries from Japan, Korea, India, Trinidad and Angola, who came together on September 17th and 18th to discuss the common problems of their work. The Conference was sponsored jointly by the Board of Overseas Missions and the Woman's Missionary Society.

The principal speaker was Rev. Wallace Merwin, Associate Secretary, Far Eastern Joint Office, Division of Foreign Missions of The National Council of the Churches of Christ in the U.S.A. His three addresses dealt with some of the urgent problems of policy and programme with which the overseas missionary must grapple in the changing world of today. Discussion periods following the addresses afforded a valuable opportunity to gain the perspective which comes from comparing conditions in the various fields represented.

Other speakers included Rev. Gordon A. Sisco, Secretary of the General Council, who spoke on "The United Church of Canada in Retrospect"; Rev. Leland S. Albright, Director of the Canadian School of Missions, who outlined the opportunities for study and research afforded by the School; and Rev. James M. Finlay of Carlton Street United Church, whose leadership of devotions was a highlight of the Conference. Rev. A. E. Kewley of the Missionary and Maintenance Department led a panel discussion on Deputation work. Other members of the panel were Rev. E. M. Howse, Bloor St. United Church, Toronto; Rev. K. J. Beaton, Committee on Missionary Education; Miss Anne Ward, General Secretary of the Woman's Missionary Society; and Mrs. G. E. K. Howe, President of the Toronto Centre Presbyterial of the Woman's Missionary Society.



Rev. Wallace Merwin, Associate Secretary Far Eastern Joint Office, Division of Foreign Missions of The National Council of the Churches of Christ in the U.S.A., was the principal speaker at Mission Conference.

West Indies to Angola

"The Ocimbundu couldn't Speak Umbundu"

J. D. ORMISTON, Angola

This is what they said about the Rev. Philip Potter, pastor, who came from Haiti in the West Indies to the Christian Education Conference in Dondi in July. All man and lots of him, Oxford graduate in classics, secretary-elect to the World Council of Churches, Youth Division, he won at once his right to speak to his African audience. "My forefathers came from this place," he said. "They were carried as slaves to the West Indies. The bonds of blood and colour bind us. And deeper still we are united by the bond of the love of Christ under His Cross."

Over 200 delegates of the Church of Christ in Angola felt their hearts warmed and encouraged by the words of the living Christ spoken by Philip Potter. In spite of the difficulty of speaking through an interpreter, he charted the course of the meetings. "The Love of Christ constrains us," he cried. "Not only are we held together, we are pushed out by the love of Christ. Unity and Mission are found together in the meaning of constraint." Into the trouble zones of tribal tension, the struggle for education, the breakdown of home and village life comes the same Christ who inspired the Moravian Pastors of 1752 to sell themselves into slavery in the West Indies that they might be slaves with the slaves and so bring Christ to them. Love finds the answer as it enters fully into the life of those it would win for Christ.

Education is in high demand. People are going without food to learn to read and count. The Protestant missions of Angola can be proud of their record. But what about Sunday Schools and Christian Youth Groups? Who is teaching the Youth of today to remember to pray? "Lads who lose faith in God, lose faith in each other. And this is the germ of Communism." So did Philip Potter sound the trumpet call of the mission of the Church in Angola. Christ died for ALL and everybody ought to know it. **Reconciliation** is the word for our times. "God in Christ reconciling the world to Him."

The new authority, the authority of knowledge gained through education, is testing the old authorities, the elders and the customs of an earlier day. The man who can read and count and speak a language other than his own is impatient with the ancient bonds of family and custom. He has no time to wait upon the patient deliberation of "uneducated" elders. Can the leaders of Youth groups and the pastors meet this challenge, the wedding of the educated African to the life of his village on a Christian basis? The leaders in Nigeria and the Gold Coast today are the products of Church schools. Ninety per cent. of the education has been in the hands of the Church. The Church is largely responsible for the present trends away from the old ways to the new, strange and untried paths.

"The time of change is upon us. We must first understand the situation if we would change anything. Then we must face the facts; the facts of what has been done in the past and the demands of the present hour. And then we must act with haste and hope. God is making heavy demands in this present day upon his own, but He can look after the consequences of His demands. He gained the victory over sin and death. We live within this victory and God is with us." So spoke Rev. Philip Potter in his final address to the Conference on Christian Education in Angola. "The roots of Umbundu culture are deep in t soil of this far-flung land. In day when it matters even mo what we believe than what we let us ask God to give the Afric Church, men and faith for t times. And let us ask Him to gi them eyes to see as He sees Hi self how the Gospel may be writt in the language of the soil. imported culture can redeem t peoples of Angola. Their ho must be in Christ alone and constraining love. Black or whi Slave or free man, all are ma free under the Cross of Christ.

At the Christian Education Conf ence, Dondi, Rev. J. D. Ormisto Rev. Philip Potter and Rev. Theod L. Tucker examine a piece of Afric wood carving.

Pine Hill School of Theology

Maritime News

W. E. A.

Holidays are over and everybo is digging in to get organizatio agoing and the work set in ord for the fall and winter. But in t midst of all this hum of activi there are a lot of pleasa memories carried over from t summer season. Some of the m went far afield and came back t richer for their experiences.

The big event of the fall w the School of Theology at Pi Hill Divinity Hall. It ran fr September 8th to 11th. It was t Pollok Lectures—a great name the days gone by. What memori this name recalls of this gre old character and theologian th graced the halls of Pine Hill f so many years. These lectures we delivered by the Right Rev. T. Manson of the University Manchester. The subject that Manson chose was "The Origi Nature and Function of the Chur in the New Testament."

Space does not permit to de with these eight lectures. Th were a masterly review of a gre topic and were delivered in most interesting fashion. What wholesome experience to have learned lecturer take up gre truths and deal with them in t simplest of language. His mann was as humble as his languag There was no parade of learnin It was that of one whose kno

(*Continued on page* 24)

Photos by Ponich

ew of a section of Edmonton Gardens during a Templeton meeting when 10,000 people crowded every nook and cranny.

Rev. Charles and Mrs. Templeton singing a duet at one of the Edmonton meetings.

dmonton Stirred by Templetons

DOUGLAS SMITH Edmonton, Alta.

"You can't start a Mission on abour Day Sunday." "Any other oliday week-end might work, but ot the last long week-end of ummer." Then as a polio ban kept e schools closed for an extra vo weeks, people began to say, What will this do to the Mis-on?"

These were some of the things aid by people who were anxious or the Templetons to come to dmonton, but who were appre-ensive of the time allotted this ity. Perhaps they helped the ommittee which started in April o meet weekly to make certain hat everything possible was done o ensure the success of the Mis-ion. Fifteen sub-committees were et up—publicity, finance, music, shering, etc. Finally came Labour ay Sunday! Historic McDougall hurch, seating 1,600 people, was lled a half hour before the ervice. Still they poured in, until he aisles were crowded with eople standing — an overflow neeting of hundreds was gathered n the basement and still hundreds vere turned away. From the noment the Templetons appeared n the platform and that friendly, onfident voice spoke the opening vords, there was a feeling that aving begun in this way there vas no question about how it would end. End it did in the Edmonton Gardens two weeks later, with over 10,000 people crammed into every nook and cranny of the hockey arena. It was a memorable sight, never to be forgotten by those who shared in it. Three-quarters of an hour before the meeting, we were in a traffic jam two miles from the Gardens. Slowly it began to move. We said, "Could it be possible that this traffic was heading toward the Gardens?" We found it was, and from then on we began to thrill to what we saw. This foot-ball mad city sees traffic like this for the games, but this was a real traffic jam of people who were attending a religious gathering. Many people were saying "Praise the Lord for this demonstration of a city's interest in the things of God."

Now what of the Templetons? Connie sang with great feeling. In the difficult Gardens where meet-ings were held every night the second week, she put a great deal of herself into her songs and was most effective. "Chuck," as he still likes to be called in spite of the dignity of a D.D., spoke day after day to the minds of his hearers. He presented a modern rationale of the faith which was never mere argument but intensely practical and spoken to the ordin-ary man and woman in under-standable words. With it, however, was the undertone of deep and strong emotion.

All of this was in evidence par-ticularly in the noon hour meetings held in the Capitol Theatre right in the downtown. The meetings started promptly at 12.10 and ended at 12.45. Announced as not evangelistic, Dr. Templeton spoke on such topics as Prayer, Nerves, Morality, and Anger. Here, many felt he was at his best, as his talks were direct and personal. On the Tuesday after Labour Day, there were 480 people. The number grew every day, and on the final Friday 1,500 people were present to hear his talk on the Disciplines of the Christian Life.

The Young People's Night in the Gardens on the second Friday was most impressive. It was the largest week night gathering. Dr. Templeton asked all Young People to stand at the conclusion of his sermon. Here was evidence of an unusually large number of Young People. He then spoke to them directly, reminding them as Chris-tians that they had the world to change and they were not alone, and then challenged them to go out as committed followers of Christ. Many people caught a new vision of the potential of Christianity that night.

What Has Been Accomplished?

What has the Mission accom-plished in this city? First of all, it has recovered a lost word in the United Church — Evangelism. It has made the United Church an exponent of a sane evangelism without emotional excess or finan-cial stigma. The Templetons have quickened Christian people and deepened basic convictions. Per-haps the most noticeable results will be among those who were nominal Christians. For preachers, Dr. Templeton has renewed faith in the power of preaching. Chuck Templeton's sermons were doc-trinal without being academic; popular without being merely topical; Biblical without mere Biblicism. Edmonton has had a taste of great preaching and there will be better preaching from Sun-day to Sunday in this city because of this example of the power of "the foolishness of preaching."

Already, congregations are plan-ning Visitation Evangelism cam-paigns, and it is hoped that other communities will plan preaching missions where ministers of our Church will become the evan-gelists and where they could do

(*Continued on page* 31)

Ir. C. A. L. Murchison of Ottawa will e the luncheon speaker at the Ham-ton Conference for Ministers on the heme "Canada's Rehabilitation Pro-gramme for the Handicapped."

PETER'S PRESCRIPTION

In Five Capsules

J. JAMES FAULDS, Portsmouth, Ont.

(1) Faith

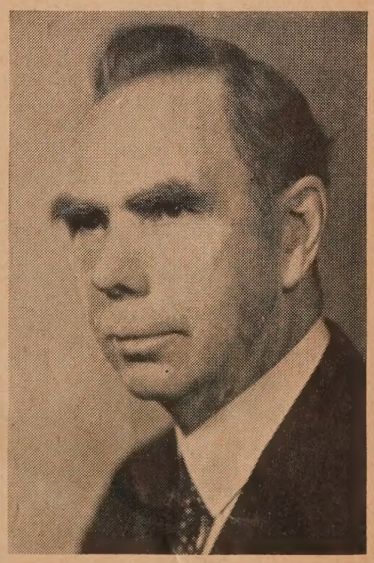
Peter prescribes five capsules as a tonic for Christians. In the opening paragraph of the second Book that bears his name he names the ingredients. Faith is one of these.

"Faith in Jesus Christ," it has been said, "is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospel."

A missionary to the South Sea Islands, while engaged in translating the New Testament, was unable to think of a native word which would express the meaning of "faith." While puzzling over this, he noticed a man coming toward the Mission-house, staggering under the weight of a heavy sack. On reaching the verandah, he allowed the sack to fall from his shoulder, uttering at the same moment a native word which expressed his sense of relief and rest. That word gave the translator his clue.

Someone may say: It does not take much energy to rest. But, in fact, it takes all the energy we have. That energy goes into the work or play, struggle or suffering, which tires us before we can rest. And in Christian experience, the act of casting oneself upon God in Christ implies that God has been at work within the soul in everything which has led up to this act. His gracious energy has been struggling with our strange unwillingness.

When we receive and rest upon Christ alone for salvation, this Divine energy has at last won its way with us. Our souls are then at rest, being refreshed and re-invigorated for further action, in a new obedience to the holy and loving will of God.



Professor Edwin Lewis, for many years Professor of Systematic Theol-ogy and Philosophy of Religion at Drew Theological Seminary, Madison, New Jersey, will be the theme speaker at the Seventh Annual Conference for Ministers at Melrose United Church, Hamilton, Monday, November 2nd. His lecture subjects will be: Morning: "A Man and His World"; afternoon: "A Man and His God." Each of these one hour lectures will be followed by a discussion period of one-and-a-half hours.

YOUNG ADULTS

The National Conference

Four of those who attended the National Young Adult Conference at Five Oaks this summer have contributed the articles recording the major decisions and the effects of the Conference on the delegates who participated.

Organization

HAZEL WOOD Guelph, Ontario

For some time now, it has become apparent that the progress of Young Adult work in our Church is being hindered by the lack of organization between the National Committee and the local group. An excellent National group of experienced leaders produces material for every phase of Young Adult work. They advise and assist in organizing when requested. Our local groups are live, going concerns, the very life-blood of the individual Church. Their members are leaders in Sunday Schools and communities. But there they are and "never the 'twain shall meet" . . . unless we do something about it. The group of leaders from all over Canada who met at Five Oaks Camp for the Second National Young Adult Conference last August suggested a definite plan of action. In cities, towns communities or close-knit Presbyteries where there are a number of Young Adult groups, it was suggested that "Area Rallies" be planned. These might be carried through for an afternoon and an evening, or simply for an evening of fellowship, programme sharing, problem discussion and consideration of suggestions made by the National Committee through the "Handbook" and other available materials. The Presidents of local groups might be called together to plan the rally, by the Christian Education convener of Presbytery or by some interested minister or group President. This would give an excellent opportunity to appoint a planning committee, a chairman, an advertising committee and a props committee, who would ascertain the place of the rally and all essentials necessary for use.

Young Adults will have many ideas as to what the programme should be, and the needs of the groups will vary with their various localities, but we offer the following as a guide in programme planning:

Getting acquainted—Sing-song, games, etc.

Worship — a group might be responsible and plan this short service together, while one or two conduct the worship.

Statement of Purpose—(p. vii in **Young Adults in the Church**).

Discussion Groups (Philips 66, in **Handbook**) or panel discussion, or filmstrip to provoke discussion, such as one on Family Worship.

Conclusion—Summing up by a capable leader.

Dismissal.

The success, of the discussion period particularly, will depend on the detailed preparation made by the leaders.

Rallies of this kind have already been planned in several communities, and it is to be hoped many more will be carried through.

No one will dispute the fact that "there is strength in unity"! There are great fields of opportunity open to United Church Young Adults. These are opportunities for better Christians, better families, and better citizens.

Impressions

NATHAN BOWERING

Glovertown, Nfld.

The young adults of the Second National Conference met as the expression of a deep-felt need for a more enriching Young Adult programme in the local Church. The Conference programme, which was planned by wise leadership, and in which the delegates participated, served to make the need even more pronounced, for it evoked at the Conference a quality of life we know in our heart of hearts to be the best.

The group of single young adults who attended the National Young Adult Conference. Left to right (back row): Fred Weeks, Audrey Foulkes, Janet McOuat, Vera Nelson, Nathan Bowering, Nellie Hilliard; (front row): Ruth Blackhall, June Goodwyn, Marjory Purvis, Agnes Roulston, Joyce Hughson, Doris Robertson, Vera Hardich.

Here was inspiration. The devotional addresses given by Leonard Griffith and entitled "A man must believe" were such as to appeal to the young adult mind and heart, impressing us as being intellectually honest and theologically sound, and led us into a new appreciation of the glorious gospel of Christ.

Here, too, was co-operative creative work; lengthy discussions of programme and organizational ideas, and a careful selection of ideas regarded as most suited to meet young adult programme needs.

The music, prayers, singing, laughter, the genuine friendliness and complete consecration of every delegate and of our competent leaders, Frank Fidler and Ray Mark, gave added colour to the whole Conference programme, which convinced us that here indeed was life at its best.

The Conference programme revealed a central conviction, namely, religion is never separate from real life, that "all life is holy, indivisible, the province for the fulfilment of the grace of God."

This quality of life may well characterize local groups which

(*Continued on page 23*)

REGISTRATION
YOUNG ADULT OR COUPLES' CLUB

To Young Adult Committee, Board of Christian Education, The United Church of Canada, 299 Queen Street West, Toronto, Ont.

Our group is called.....

of.....**Church**

It is composed of Single Young

Adults Married Couples
(Circle one or both)

Please send the annual Bulletin and Resource List to:

President(s) .....

Address .....

Send material for Young Adult Page to Mr. and Mrs. K. F. Heddon, 22 Golf Club Road, Toronto, Ontario.

Programme Note

Christmas Ahead

A THEME (for November)

It is not too early to start pla ning for the Christmas empha your group and Church mis make this year. Is there less ne for hampers in your own commu ity than there may have been some other years? Don't forget t "hungry two-thirds" of the worl population. Early planning m enable you to take a special p in the Overseas Relief Program of the Church at Christmas.

Or if your group entertai the children, how about getti beyond the common Santa Cla to a really distinctively **Christi** Christmas Party? That takes fo thought, too.

AN IDEA

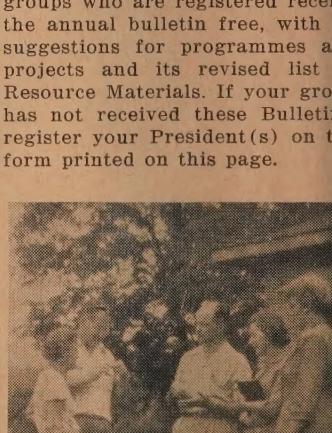
On page 27 in this issue of **T Observer** is the list of Citize Forum topics for the season ahea Arrange for a meeting of yo group on a Thursday evening listen to the CBC broadcast, a to carry on the discussion then or to report and continue it the next regular meeting of yo group. Write for the pre-broadca materials to the sources noted the programme listing.

AN OPPORTUNITY

A few copies of the Report the National Young Adult Conf ence are available (at mailing co of 25 cents). The report contai many things that might help y to enrich your group's programm

BY THE WAY—

Have you a new set of offic in your group this fall? Are th registered with the Young Ad Committee of the Board of Chr tian Education? Presidents groups who are registered recei the annual bulletin free, with suggestions for programmes a projects and its revised list Resource Materials. If your gro has not received these Bulleti register your President(s) on t form printed on this page.



A representative group at the Natio Conference. Left to right: Maud a Herb Rubie, British Columbia; B and Irene Smithrim, Bay of Quin and Janet McOuat, Montreal a Ottawa.

Dominion

few weeks ago, in one of our s, a young woman died in a e ambulance after she had driven about the streets for hours—from jail to hospital ourt-room and, eventually, to city morgue.

ne day before, alone, ill, and tally disturbed, she had been ted from her lodging. A vag- y charge brought her to the cell. Her need of medical ntion was discovered soon, but soon enough the next day. pital admittance papers were le out hastily, too hastily and curately, as the ambulance ers discovered when they tried ain to deliver their patient.

o she died, and the papers of it briefly in the evening ion.

f the several hundred thou- d who glanced at the item, ely some felt regret for a cler- error. Surely some remarked the cumbersomeness of the chinery by which we restrain unlawful and protect the tortunate. Surely concern for was not confined to that part God's realm beyond Time's ge of human affairs. Surely neone here sighed. Surely come- e here wept. Surely someone ayed here and now.

Surely this is so, for Canada is Christian country. At the United tions, our land is grouped with e Christian countries of the rld. Nor does it do to be cynical out the use of the word Chris- n in that way. It carries its eight of meaning when applied a country. It tells **something** out the people.

But it doesn't tell enough. To y that Canada is a "Christian untry" doesn't say how many anadians are Christians. Con- ersely, it doesn't say how many e inoculated with Christianity ecause they have been touched y it at this point or that, so that observer has been moved to mark, "Today the greatest single eterrent to knowledge of Jesus is is familiarity. Because we think e know him, we pass him by."

Perhaps it must be said, in sorrow not in bitterness, that the definition of Canada as a Christian country is embedded in that phrase, "we **think** we know him."

For we can be certain of this: there is no Christian, no Christian country, no Christianity without him. This is no System to be subscribed to. This is a Person to be related to. Replying to the question, what has Christianity got that the ancient beliefs of the East have not, Stanley Jones replied, "they haven't got Jesus."

Though we may understand all mysteries and all knowledge, if we have not the love of God in Christ Jesus his Son, we are impoverished pilgrims still, strangers and wayfarers, having no abiding city, and no true lover for our soul.

It has been said of Jesus that "he had a subtle way of advancing upon the heart." At one of the most beautiful spots in all Palestine, where the River Jordan is born, a bubbling clear stream issuing from the high rocks, Jesus asked those he loved, "Who **do** you say that I am?"

The question of Caesarea-Philippi still works its division between the "decent fellow" and the consecrated Christian. If Jesus is no more than the "wise man" that Josephus called him, then we may share that ancient historian's surprise that "the sect of Christians, so named after him, are not extinct to this day." But if Jesus is the Christ, the Son of God, who alone gathers up and gives fullest meaning to God's revelation of himself to men, then the health of a people is in their knowledge of him, and their peace and forgiveness **in the here and now** is founded on the rock-faith of his redemptive power.

Canada is a country where there are Christians living. For the woman who died in the police ambulance — surely there was prayer. Surely some prayed forgiveness, and some intercession, and some thanksgiving that the mercy of God and his loving kindness are not turned back from our sin.

Prayer

ALMIGHTY GOD, our Heavenly Father, we thank Thee for the infinite reaches of spiritual growth and enlargement that lie out before the soul that has learned the secret of life through fellowship with Christ.

Forgive us that we have so often held on, like spoiled children, to our own petty designs when Thou hast planned for us something far better than we could conceive. Forgive us that we have insisted on following the ways of our own choosing when it was Thy will that we should walk in paths that lead to the heights of Christian vision and into the valley where human need awaits the coming of those who have seen God.

Touch our eyes that have been dimmed by the glare of the world with the miracle of Thy grace so that we may see Thee as our Master saw Thee. Give us courage to commit ourselves wholeheartedly to that way of life which dares to believe that Thou art a Father who will withhold no good thing from his children. Grant that we may spend this day in the light of the glorious fact that the best we have seen or known of human devotion is but an imperfect reflection of the love which Thou hast for Thy children.

And so may we walk with Him who is able to cause even our commonplace duties to glow with the light of heaven and whom to know aright is life everlasting. Amen.—William C. Martin.

DEVOTIONS

C.P.R. Photo

A House to Live in

In the past, there have been many Christians who began, at school or at college, to receive from their teachers or their reading, teaching which was based, perhaps unconsciously, on a view of man opposed to that of Christianity. They had already been given some grounding in the Christian faith. But they had made no attempt to see whether the earlier and the later structures would fit.

More and more of their intellectual life, as time went on, was being lived in this newer house built in a non-Christian style of architecture. As time went on, new rooms and storeys were continually being added to it. And then at last the question presented itself to the conscious mind: "What is to be done with this little hut built in the Christian style?"

Almost inevitably it appeared childish, small and inadequate. And it proved also to be ruinous.

So it was taken down, and replaced by other rooms built in the prevailing style.

Thus a man has often lost his faith unconsciously, over a period of years, though he may only come to realize it over night at the end of that time. It appears as if Christianity had been refuted, but all that has really happened is that a man has been emotionally conditioned by some of the presuppositions of his times.

—David Cairns, **The Image of God in Man.**

Let It Shine!

An interesting snippet of history was passed along from a Hamilton pulpit recently (Ryerson United Church, where Rev. Arthur Organ preaches). In the context of Christian thinking an ancient custom becomes a pointed parable:

"The first record of street-lighting is in the 12th century in London. After dusk, thieves and cut-throats made it extremely dangerous for honest people to be outdoors. So a law was passed by which the occupants at the head of each street were required to hang out a lighted lamp from dusk till dawn; thus a string of lights drove back the darkness and the denizens of darkness. To make sure of it a man came along at the end of each day to bang on each door and cry 'Hang out your light! Hang out your light!' It is a cry we should answer in dark days."

The Eyes of God

I see them nightly in my sleep.
The eyes of God are very deep.
There is no cave, no sea that knows
So much of unplumbed depth as those,
Or guards with walls or spectres dumb
Such treasures for the venturesome.

I feel them burning on my back.
The eyes of God are very black.
There is no substance and no shade
So black as God His own eyes made;
In earth or heaven no night, no day
At once so black, so bright as they.

I see them wheresoe'er I turn.
The eyes of God are very stern.
The eyes of God are golden fires
That kindle beacons, kindle pyres;
And where like slow moon-rays they pass
They burn up dead things as dry grass.

They wait, and are not hard to find.
The eyes of God are very kind.
They have great pity for weak things
And joy in everything with wings;
And glow, beyond all telling bright,
Each time a brave soul dares a flight.

—Hermann Hagedorn.

Peter Gordon White

PARENTS and TEACHERS

MARGARET G. WILSON

Parental Responsibility

Sometimes we wonder where children learn the things they know and how they are affected by our attitudes.

They seem to be able to absorb a great deal, almost as easily as the atmosphere is breathed. They make no choice. It all just comes their way through the members of their families, their friends, the classmates in school and in the Church.

We ourselves often say, "It makes no difference what I tell him. It all runs off like water off a duck's back." That is true. It is not what we say but what we do that has its greatest effect upon the young child.

A tiny baby is capable of responding to love and kindness, and that is never lost along the line of maturing, because we ourselves are sensitive to it and can often feel a loving or a strained atmosphere upon entering a house.

It is through parental love and kindness that children formulate their ideas of God.

If we just consider that our tiniest folk feel that God is something like his parents, only more loving and kind, we would most certainly try to live those qualities which he associates with parents and God. It cannot be artificial. We cannot pretend, for surely the child will discover the dishonesty in our character. We must be honest with ourselves and our children.

Growing Up

Parents are frequently gravely concerned about how their child grows up. A mother whose baby starts walking, while the baby next door who is exactly the same age is still creeping, is not always secretly proud but almost bursts with pleasure. And a fond father who has a small son who is afraid to hold a worm and refuses to talk to visitors, is both disappointed and annoyed. He had hoped he would have a son that was all boy.

When these children start to school these adult attitudes still carry over. Not infrequently I have had a parent say, "I didn't think I would start him this year, he seems so little." Another says, "You seem to expect so much from the children." And very recently I had a beautiful letter from a parent thanking me for what I had done for her "baby."

Other parents expect young children to become mature with almost adult judgment just as soon as they start to school. All of a sudden he is "too big" to play with certain toys. He is "too old" to act the way he does.

Parents must first understand children. The growing-up process is so slow perhaps that neither children nor adults are conscious of the changes that take place. The only way one becomes conscious of them is by the new problems that arise. These problems should be avoided, and many could be if the right parent-child relationship had existed in the home during the very first year of the child's life.

Children should be encouraged and taught to assume responsibilities in the home. It is really family sharing. When very young the baby can pick up her own "nightie," feed herself, pull on her socks, and put her toys on the shelf. When the whole household revolves around the whims of a child, that child will a little later present more problems.

However, some parents place tasks on a child that are too great for one of his age. A child above all things must be happy, but that does not mean irresponsibility. It is perhaps difficult to know just how much responsibility should be placed upon a child, but certainly a child of five should be able, not only to dress himself but tie and untie shoes and fasten buttons or snappers.

All these developments are not only outward expressions. They are deeper than that. They are inner development as well in a feeling of satisfaction, accomplishment, and a joy in growing-up.

As a rule, children with a normal body and mind don't enjoy being problems any more than the parents enjoy having problem children; but they will become problems unless difficulties are prevented before they are presented.

Parents must grow up with their children, and they must be willing to have them grow up and not try to keep them "babies" as long as they can. They will grow up in spite of a desire to keep them immature, and that is when problems develop for both parents and children.

NOVEMBER ATTENDANCE CHART

DIRECTIONS

On the first Sunday of November give each child in the class a piece of white drawing paper and crayons. Ask them to colour the top part blue and the lower part green. Suggest that they draw one or perhaps two trees on the paper. After each child's picture is completed give him a brown paper acorn or a coloured leaf figure on which you have written his name.

Each Sunday a child is present let him paste a figure on his paper. It may be placed anywhere or in any position. Try to have the children show individuality in placing them. These figures should all be prepared in advance, and are very easily made because at this time of the year the leaves are of many colours and shapes. On the last Sunday of November each child should be allowed to take his chart home.

Children always enjoy this type of chart because each week brings a surprise, and it is fun to watch the growth of the picture—from one lonely little leaf man to five.

New Bible Stories

The United Church Publishing House has just prepared some new material to be used with children in the kindergarten department of the Sunday School of The United Church of Canada.

I hope the teachers in this department will order a set of these booklets and examine them very carefully before re-ordering new material for your next study unit. You may find that they will meet your needs much better than those you are using at the present time.

The teacher's booklet is very complete. In the beginning of this booklet the teacher will find a time table for the entire class period from the moment the children enter the room until they are dismissed.

A detailed plan with procedure is written for each lesson. This certainly ought to be helpful to the inexperienced teacher.

However, many teachers may prefer to use the schedule and plans merely as suggestions around which they will develop their own lessons.

This booklet also contains handwork suggestions, and handwork material also comes with the unit. The lesson stories, of course, are there, as well as some of the new songs that might be taught for some specific lesson.

Then there is a most attractive pamphlet for the parents. This is splendid. It not only informs the parents of what the teacher is attempting to do, but it also informs them of the necessity and value of their co-operation.

This pamphlet contains the new songs and finger plays, and suggestions on how parents may carry on religious education with their own children at home.

It is also prepared as a folder to hold the weekly leaflets the child brings home from Sunday School.

Handwork

November 1

The children may draw a picture of a big tree on a piece of paper. Then give them scraps of red paper, scissors and paste, and let them cut out some apples. Apples may be pasted on the tree, and perhaps some may be on the ground. Children can paste them and use their imagination.

November 8

Today let each child choose a piece of coloured paper 9" x 6. Using this as a background, he should then spatter paint two or three autumn leaves.

November 15

Once children spatter paint they want to do it again and again. This is undoubtedly because it is both easy and effective. Today he might enjoy spatter painting several different fruits on his paper. You don't need paint for this vegetable colouring or bluing will do.

November 22

After a lesson on feeding the birds this winter, give each child a paper picnic plate and have ready some pictures of birds, fruits, flowers, or anything attractive and bright. Each child will enjoy selecting a picture and pasting it in the centre of his plate. This should be taken home and used only for the crumbs that are to be used for the birds. If these plates are shellacked they are much more attractive, as well as being more permanent.

November 29

Supplying the children with scissors and plenty of scraps of paper, let the children cut, free hand, things that would show us that winter is almost here. Suggest overshoes, snow-pants, mittens, sleds, snow shovels, etc.

; I See It

e the Kiddies a Break!

.AN COLLAR

is many a moon since I wrote mplete article concerning the old enemy of man. It was on t George Brew It," and he did. it not been for Mrs. Roman ar, I might not have taken it it this time. She placed on my x one of Dr. William Brady's gent articles. (I am a devoted ier of the sometimes irascible tor, who is under-rated by his eagues). It dealt with liquor, particularly, the need of giv- every child a chance to take pledge. I consider myself very tunate in that though I was ught up in the Parish Church Scotland — for which I shall r be grateful — I had the portunity of signing the pledge ough the "Band of Hope." Yet used to say our Church was ilt on beer barrels! It was fool-., of course.

Lest many of **As I See It** readers ay not have seen Dr. Brady's est writing on the subject, I e an excerpt or two. I think ey are worthy of quotation on is page. Says the good man:

"What with all the beer, wine d liquor served on the stage, in ovies, on the U.S. radio and levision, in the magazines, etc., e inevitable drinking in dramas low life and high life; the nphasis on cocktails in social atherings; heaven help the child ho has to grow up without the pportunity to take the pledge.

. . . . .

"Opportunity to take the pledge? es, that's what I mean. As I have aid many times, the Chapel Street Bradys were the poorest in Candaigua in the days of Benjamin Iarrison, poorest but best fed, all even of us, on an income of $30 er month cash, plus the food we aised on various bits of waste and and our share of food we aised for rich people. But in nother respect the Chapel Street Bradys were the richest family n town. Thanks to the influence f the Women's Christian Temerance Union, of which mother as a member and officer, the Chapel Street Brady boys were all iven the opportunity to take the ledge, and we all kept the pledge. treasure this as a heritage far reater than any mere wealth ould bestow. It makes me proud f my birthright, so I thank God or my parents and for the V.C.T.U.

"Now here is something for arents, grandparents, uncles, unts, big brothers or sisters, eachers, physicians, pastors, oaches, trainers, club leaders and thers who have any influence pon the upbringing of children o think about: When you and I ere children we were not impor- uned on all sides to have a drink. Persuade the youngster to take he pledge and he or she will evere you for it for life."

Those Drinking Scenes

I have noticed of late that a great international magazine, which refuses to print liquor advertisements, is permitting—to my mind — too many drinking scenes to be printed in its stories. Characters drink their cocktails, their night-caps, toast their friends, etc., as if it were the one and only right thing to do. Some of them drink to cheer themselves up, others to drown their sorrows; some at a birth, others at a death; some at a meeting, others at a parting; some because of success, others by reason of failure; some because they love, others because they hate. Following the whole gamut of human emotions, there is, I say, altogether too often the "lifting of the elbow" in their stories, and in plays, in an effort to forget, remember, or stupify. All this is free advertisement for those who think more of profits than of people! So, too, is the wee "Deoch an' Dorius" song, as well the toast "Slainte"—Here's health.

"Behold it is so!"

A few years ago a Chaplain of the U.S.A. armed forces wrote an article on the "Rats" that were bedeviling the G.I.'s and others. One of these "Rats" was liquor-drinking. The writer did not spare. This same "Rat" has been the subject of F.B.I. investigations, and Inspector L. B. Pennington said of bank irregularities, amounting to several millions, that most of the money stolen was the result of "gambling, **drink**, and women." The French had an axiom which they generally followed whenever there was trouble, **cher-chez la femme**, "look for the woman!" Nowadays, thousands of accidents and crimes, broken lives and homes, cry out, **Look for the Rat, Liquor!** And we look, and behold it is so. The Church has not always played the bravest of parts against this unholy, destroying business. It should constantly, without ambiguity, or "humming or hawing," point out its devastating character. If our young are bewildered over the position of the Church, the "Rat" of liquor bedevils them the more easily. If I may presume to be personal, let me say that the principle that has guided me here, and in other doubtful things, is: Whatever is the enemy of man is the enemy of God and His Church. I don't quote texts so often as I quote the tragedies of life. And they are many and mournful. They are devastatingly complete!

Coming back to Dr. Brady, we, too, say: Give the children a chance to sign the pledge! It is a little help, at least, against the sinuous seductions of the bottle that "at the last biteth like a serpent and stingeth like an adder." Would that it were at the **first**!

MUSIC

The Unpaid Organist—A Tribute

FREDERICK J. HORWOOD

Statistics provoke slumber. So do some sermons, and not a few books and articles. Before you nod may I remind you that The United Church of Canada has over 6,400 preaching places, 4,500 of which are used by rural congregations. Most of these tiny Churches and other buildings are nondescript as to architecture, and the parson reaches them by car, velocipede, motor boat, or on foot. From personal experience I have found that such long journeys were never in vain.

You all know something about a country Church, which seats less than two hundred on special occasions, with an average congregation of sixty or less: ten pews and two aisles; a semi-circular altar rail with a table behind it; the pulpit set upon a red-carpeted dais, and back of that the alcove for a dozen singers and the organ; three windows on each side which have hornets in them as autumn closes in; a stairway leading to the basement, which houses the furnace, and by the ingenious use of draw-curtains, quarters itself to give classes privacy in the Sunday School; behind the Church a shed, a reminder of horse and buggy days. And there you have it.

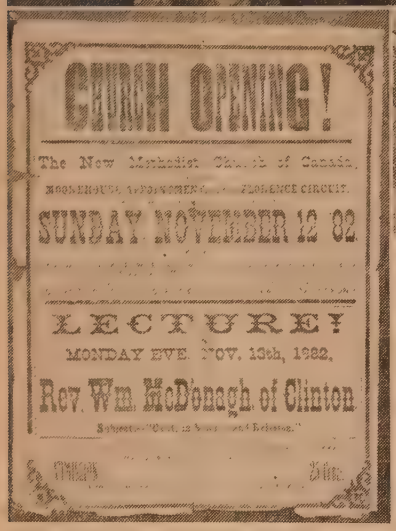
On Sundays the congregation worships God reverently, and after service there is the assembly outside the front door where pleasantries are exchanged and local news disseminated. The preacher mingles with his flock and shares in their vivacity and goodwill, secretly regretting that he can only accept one of the seven cordial invitations to dinner.

Somewhere in the Church remains his unannounced assistant at the service, the organist. She may be just a young lady, or a mother of three bouncing children; but there you will find her making preliminary arrangements for next Sunday's music. Last Friday night it was dark and rainy, but she trained her little choir so that they sang the morning anthem passably well. Nor did she hesitate a moment when the minister suddenly changed the closing hymn to suit the ecstatic peroration of his sermon. She is just one of the two thousand organists whom country Churches take for granted. She plays the organ because she likes to play, and has a fair degree of musical ability, the result of $200 paid for lessons several years ago. She is considered as indispensable as a Sunday School teacher, and when she wants a Sunday off, her place is not easily filled. Even though she is not paid a salary, she enjoys her work with the choir, and finds pleasure in assisting the minister every Sunday. Six years ago she was presented with a book-case, and three years later the choir gave her a reading lamp, which she uses when she makes a new dress for Mary, or reinforces some of John's clothing to withstand after-school usage. Now another triennial present is due, but no costly gift could provide greater satisfaction than that of service, for she long ago found the way to supreme happiness by following the Carpenter of Nazareth who went about doing good.

Far be it from me to suggest that country organists should not be paid. An honorarium would be welcome to anyone. Even if they were paid, as no doubt many are, their joy would not be complete if they did not do something about that second mile, and spend extra time and energy in building up a fine choir of children who some day would themselves give leadership to the music of the Church. Nor am I suggesting that unpaid organists would like our sympathy because they walk a mile every Sunday to grind out tunes on a wheezy organ of Victorian vintage, and direct an aggregation of singers who cannot read music. Rather than sympathy they deserve our whole-hearted commendation, so we do really pay tribute to these servants of God who proclaim their Master through the medium of music.

There are thousands of folk who do things for Christ and the Church because they like to serve others. If you know anything about Church suppers, you will recall that some people donated and cooked two geese, made a cabbage salad, six pies and a layer cake, then spent all afternoon setting tables, and all evening serving hungry folk who expected a good meal for their money. Full well they knew that similar demands would be made upon them at Christmas and in the spring. Those days have not yet passed. During two World Wars congregations donated food and clothing for service men and for needy folk of every land. Even now there are bazaars held in suburban centres of the great cities, to raise money enough to start the building of a much needed Church. Bazaars do not create themselves. Pumpkins cannot be turned into coaches by a fairy godmother's wand. It requires hours of patient and meticulous work to make those newest forms of craftsmanship which are displayed at a sale of work. And mothers whose daily routine includes the managing of a family never seem to be too busy to do such work, nor do they ever grumble about it. As for the men: I know they can build the Church, and of course they can set up tables, collect tickets, and pour the tea; but a man doesn't know how to put food on a plate to make it appetizing, and he cannot make anything that would sell at a bazaar. They do reach down rather low sometimes and find a few

(*Continued on page 27*)



Photos by Walter Moorhouse

Upper left: Taking part in the ceremony of unveiling a Memorial Window in the Shetland Church were, left to right: Rev. W. Stewart Miner, Eric G. Moorhouse, Edwin Moorhouse, Rev. Anson Moorhouse, Sr., Rev. Hugh Moorhouse, Egerton Moorhouse. Lower left: Poster announcing opening of the present structure, 1882. Above: Shetland United Church.

Window Unveiled in Shetland

In Memory of Thomas and Jane Moorhouse

H. E. MOORHOUSE

On Sunday, September 6th, a window was unveiled and dedicated in Shetland (Ont.) United Church, in memory of Thomas Moorhouse, and his wife, Jane Hopkins, provided by the Moorhouse family. It was a hundred years before to the day that the deed to the land on which the Shetland Methodist Church was to be built was given by Thomas Moorhouse to the trustees. Thomas Moorhouse and his wife had emigrated from County Wexford, Ireland, with their ten children, and arrived at Colonel Talbot's settlement in Elgin County about 1824. In 1825 they moved to take up land in Lambton County at Shetland, as it came to be named.

The minister of the Church, Rev. W. S. Miner, was assisted in the conduct of the service by Rev. A. E. Moorhouse, who offered the dedicatory prayer. The window was unveiled by Mr. Egerton Moorhouse, who, at the age of 89 years, was the oldest member of the family present. Rev. Hugh Moorhouse of Petrolia delivered the sermon, choosing as texts, Heb. 12: 1, 2, "Being compassed about with so great a cloud of witnesses . . ." and Isaiah 51: 1, 2, "Look to the Rock whence ye were hewn. . . ." He pointed out that the faith and spirit of these ancestors who went out with faith, steadiness, and the vision of God's gracious good promises, may be more than appropriate in our times, which outwardly seem so changed from theirs. About a hundred members of the family were able to be present for the occasion, and had lunch together in the Shetland Community Picnic Ground. Rev. Anson C. Moorhouse, who is a member of the Committee on Missionary Education of the United Church, was unable to attend as he was leaving for India the following day.

Ministers and Lay Preachers Confer

The Lorrain Fellowship, which met at Camp Lorrain on Lake Temiskaming during Labour Day week, took on a renewed vitality with thirty-five ministers and lay preachers in attendance. It is a time of real fellowship, for the men eat and play and work and study together in the most intimate way. The staff comprised three men who are outstanding along very different lines. Rev. A. B. B. Moore, D.D., President of Victoria University, gave a series of lectures on "Theology for Preaching." Rev. Harold Toye of the Religion-Labour Foundation sought to open up possibilities in bringing the Church and labour into more effective co-operation and understanding. Dr. John Griffin, President of the Canadian Mental Health Association, presented much important information about the aberrations of the human personality, and gave wise counsel to the group in the most effective handling of such cases.

In choosing the executive for the coming year, the present officers were retained: Honorary Dean, Rev. James A. Lyttle; Past Dean, Rev. Emerson G. Knowles; Dean, Rev. John Heyward; Secretary, Rev. Garth Legge; and Treasurer, Rev. George Brown. The Lorrain Fellowship began in 1937 under the guidance of Rev. J. C. Cochrane and Rev. W. A. Beecroft. E. G. S.

More Radio Broadcasts

Ottawa Presbytery. That there should be more radio broadcasts of religious news, and greater advantage taken of the facilities provided by three English-speaking broadcasting stations in the Capital city, highlighted the September meeting of Ottawa Presbytery.

Meeting in Dominion United Church, with the new chairman, Rev. A. M. J. Gray, D.D., presiding for the first time, Dr. W. A. Beecroft, speaking out of his wide experience in radio broadcasting in the religious field, outlined what is being done in London and Hamilton. As a result a committee, appointed by Dr. Gray, consisting of Revs. D. B. Macdonald, A. L. Griffith, J. P. C. Fraser, Dr. W. A. Beecroft of Ottawa, J. G. Cruickshanks, Fitzroy Harbour, and J. C. L. Shearman, of Chelsea, will study the situation and report.

Ottawa lost one minister and called two. Rev. Charles H. Dawes of Aylmer was called to Alexandria, in Glengarry Presbytery, Rev. Joseph H. Lynn of Ahunstic, Montreal, was called to East Gloucester and Hawthorne, succeeding Rev. John Macaskill, called to Glengarry, and the Rev. Cecil M. Currie, Beamsville, called to Bell Street Church, Ottawa, succee[illegible] Rev. George G. Connolly, new fi[illegible] secretary for Christian Educati[illegible] in the Conference.

Tributes were paid to the me[illegible]ory of Rev. H. J. Keith, D.D., an[illegible] Rev. R. M. Frayne, D.D., by D[illegible] Charles D. Donald

The establishment of a ne[illegible] home missions office as part of S[illegible] Marc's French United Church, fo[illegible] Rev. J. I. MacKay, D.D., wa[illegible] approved.

A preaching mission by Dr. [illegible] Stanley Jones, October 26th-30t[illegible] recommended by the Committe[illegible] on Evangelism and Social Servic[illegible] was accepted. Dr. H. Graha[illegible] Hudson is committee chairman.

Successful summer camps, fo[illegible] boys at Woodland, girls at Kallal[illegible] and young people at Wantanop[illegible] were reported by Miss Jessie Ma[illegible] Leod, for the Committee on Chris[illegible]tian Education. Growing interes[illegible] in Vacation Schools, encouragin[illegible] further use of Caravans, the valu[illegible] of Five Oaks as a training groun[illegible] for lay leadership featured th[illegible] report. J. R. M.

Mrs. Dorothy Sproule, Montrea[illegible] has received acknowledgment o[illegible] the Queen's acceptance and he[illegible] thanks for her poem, "The Crow[illegible] Still Stands," that was forwarde[illegible] to Her Majesty through the Go[illegible]ernor-General's office.

Courtesy, "The Ottawa Citizen"

Organist Cum Carpenter — The talented hands of organist Harry Hill ar[illegible] switched to carpentry for the construction of this choir-loft at Bell Stre[illegible] United Church, Ottawa, Ont. Here Mr. Hill discusses with the minister, Re[illegible] George G. Connolly, the blueprints. The new choir-loft of panelled oak wi[illegible] be dedicated to the memory of the late Rev. Arthur O. Lloyd, thanks largel[illegible] to a couple of members of the Church, and the minister. A suitable memori[illegible] to the late minister was sought, and the crying need for a new choir-loft i[illegible] the otherwise newly redecorated Church provided the answer. The Churc[illegible] organist, Harry Hill, and Amos Plummer, both experienced woodworker[illegible] volunteered to spend their holidays building it. In the effort they were joine[illegible] by the minister, Mr. Connolly, who also has skilled hands. The new loft is [illegible] solid oak plywood, and the wood alone cost more than $1,000. Mr. Hill's desig[illegible] duplicates that of the organ case, and the wood will be stained to matc[illegible] Another aspect of the new loft that delights Mr. Hill and the minister, Re[illegible] George G. Connolly, alike, is the fact that the structure has greatly livened u[illegible] the acoustics of the Church. Mr. Connolly, recently appointed Field Secretar[illegible] of Christian Education for the Montreal and Ottawa and Bay of Quinte Co[illegible]ferences, is being succeeded by the Rev. Cecil M. Currie, Beamsville, Ontari[illegible]

ard Chairman noured

Elmer Davis Retires

great Canadian, a fine citizen a loyal churchman" was how ier Leslie M. Frost described Elmer Davis, of Kingston, was honoured on September by The United Church of da on his retirement as chair- of the Board of Publication, dinner at the Royal York l, Toronto.

eclaring that Mr. Davis had ed greatly to the life of his rch, the province and the on," Premier Frost said that in political life today ected the judgment and advice uch elder statesmen as Mr. s. The premier also praised contribution of the late Eger- Ryerson and the **Christian** rdian on the life of Ontario Canada.

ev. Gordon A. Sisco, D.D., etary of General Council, com- ded Sidney Smith, President he University of Toronto, for cent comment of his that the d today needed more "char- rs." Dr. Sisco described Elmer is as "one of the real char- rs of The United Church of ada, and the Methodist Church re Union."

We are ironed out in dull ormity in these modern days," Sisco told the meeting, pre- d over by Rev. C. H. Dickinson, ., Book Steward. "The world ds more non-conformists like er Davis. Today too many ple think and act alike."

r. R. C. Wallace, former Prin- l of Queen's University, spoke mly of Elmer Davis' contribu- to the life of Queen's and gston.

he real test of any man is how stands up under trying times, Wallace said, and Elmer Davis proven his worth under diffi- circumstances. Mr. Davis had come through with his faith intact, and rendered a magnificent service to his Church and the community, he said.

In a moving speech of thanks, Mr. Davis told the gathering that he had attended every Methodist General Conference from 1914 to 1925, and every General Council of The United Church of Canada since Union. He said he owed his missionary enthusiasm to the late Dr. Fred C. Stephenson, and had made an investment in missions with the first money he earned.

"I've made mistakes," he admitted. "But if a man doesn't make an occasional mistake, he won't make much of a mark in the world."

Rev. C. H. Dickinson, D.D., the Book Steward, presented Mr. and Mrs. Davis with a testimonial bound in leather. Friends from Kingston and Newmarket, as well as all the members of the Board of Publication, attended the dinner. In company with Premier Frost was the Hon. George Challies.

Photo by the Editor

A dinner was held at the Royal York Hotel in Toronto on September 28th in honour of Mr. Elmer Davis, Kingston, who is retiring as Chairman of the Board of Publication, after 20 years of service. Rev. C. H. Dickinson, D.D., the Book Steward (left), is shown above presenting Mr. Davis (right) with a leather-bound testimonial.

. Howard Dickinson, North Street rch, Goderich, Ont., will broadcast the Dominion network of the .C., Sunday, October 25th, 4.30-5.00 p.m., E.S.T.

"OPERATION VICTORIA"

The Exposition Drew Great Crowds

F. E. H. JAMES, Victoria, B.C.

This City of Victoria, British Columbia, has never been more conscious of The United Church of Canada and the greatness of its opportunity, than in these days following the Exposition and Pageant which has just terminated a most successful effort in this community. For weeks a very active committee under the general chairmanship of Rev. Moir A. J. Waters has been strenuously engaged in making plans and arrangements for the coming of the big van with all its equipment for the pictorial presentation of the world-wide interests of our Church. The fact that the event was scheduled for the month of September when people were just returning from the relaxation of the holiday period gave rise to doubt in certain minds as to the possibility of success. But in spite of all such doubts, the project proved to be an unqualified success and reflects most favourably upon the fine co-operation of the ministers and people of the United Church in this area.

The sight of over 5,000 people crowded into the Memorial Arena on Sunday evening, Sept. 13th, for a service of Christian witness, warmed the hearts of all lovers of the cause of Christ and demonstrated to the sceptical, something of the vitality of The United Church of Canada.

The singing of the massed choir of 300 voices and the wonderful participation of the vast congregation in the familiar hymns; the stirring address of the Moderator, and the colourful presence of Rev. Roy Neehall, of Trinidad, and the Rev. C. C. Kim of Korea, made the service one long to be remembered by all who attended.

In Metropolitan Church

The Exposition itself was housed and presented in the spacious new Recreation Hall at Metropolitan Church. The booths were packed with information displayed in well-arranged electrical displays with excellent photography, and presided over by a well prepared staff of young men and women ready to describe the sights to all who showed the slightest interest. During the four days' visit, hundreds of people became better acquainted with the Church and its extensive programme in the home-land and across the seas.

Special meetings for women, young people and children had prominent places on the programme, and the evening sessions afforded the general public the opportunity of hearing Rev. Roy Neehall of Trinidad, Rev. C. C. Kim of Korea, Dr. M. C. Macdonald, Associate Secretary, Board of Home Missions, Toronto, and other members of the visiting team.

The Moderator's Banquet at First United was an affair of keen interest. Every seat was taken, while the Moderator spoke on "India, and the indirect influence of Missionary activity."

On Exposition Sunday every Victoria pulpit was occupied at the morning service by members of the Exposition party, and stirring messages with challenge were presented to the people.

The Pageant

Climaxing the interesting events of these inspiring days was the presentation of the dramatic pageant, "The Triumphs of the Faith." On three successive evenings the auditorium of Victoria High School was crowded almost to capacity for the showing of this moving drama of the backgrounds and activity of the United Church. The pageant was an "audience participation" in that during the singing of the familiar hymns, which came in logical succession between the scenes of historical interest, the audience either sang or hummed. With a cast of nearly two hundred under the capable direction of Mrs. F. B. F. Nicholson, and a group of assistant directors in several congregations, the pageant became more than a dramatic performance. It caught the spirit of Christian fellowship and presented a challenge to young and old which has resulted in deeper consecration of individual lives and an appeal to the careless to give themselves to the claims of Jesus Christ as the Lord and Master of life.

Already under the direction of the Presbytery Committee on Evangelism and Social Service, plans are afoot for a campaign of Visitation Evangelism in every congregation during the first two weeks in November, preceded by an exchange of pulpits in the interest of evangelism and a challenge to all our people to greater commitment to Christ and a deeper interest in the extension of His Kingdom in our own communities and across the world.

Altogether "Operation Victoria" has set a pace for the western tour of the Exposition and Pageant which will challenge the faith and enthusiasm of Committees and Churches in the Canadian West.

I Saw the Refugee Camps

WINNIFRED THOMAS, Toronto, Ont.

A family of refugees, father, mother, and four sons, arrived in Trieste a few months ago. The father's first request was, "Is there a representative of the Church here?" He had fled from a Communist-controlled country because the demands made upon him by the state conflicted with his loyalty to his Church. Having achieved freedom, he looked to the Church, not so much for food and clothing and shelter, as for personal help and fellowship.

Thanks to the gifts of Christians throughout the world, the answer to that father's question was "Yes," for Trieste is one of forty-five areas where the Department of Inter-Church Aid of the World Council of Churches is at work. That refugee family is now happily settled in Canada. The full story, however, is not so briefly told, for the staff of the World Council devoted many hours to this one family, first meeting their immediate needs and then negotiating for their resettlement in Canada and preparing them for the new life and work to which they were going.

This need for personnel, for Christian leadership, was impressed upon me during my brief visit to refugee centres in the Frankfurt area of Germany. Here I met the Director of Inter-Church Aid for West Germany, an American minister, the supervisor for Hessen and the Reinland, a Swiss woman, and several leaders serving under the German Church, for it is the Church of West Germany which carries the main responsibility for assisting the millions of refugees who have come into their midst since the war.

On the outskirts of Frankfurt in the midst of trees and fertile farm lands, we found a group of huts which had once served as temporary quarters for labourers. Here were housed four hundred men, women and children, all of whom had come out of East Germany since the first of March. We have seen pictures of long lines of refugees carrying their most precious possessions in suitcases and in bundles on their backs. These people had to walk casually out of their homes in East Germany as though they were going into the Western Zone to visit a friend. They could bring nothing with them save what they wore or could carry in a handbag.

Who were they? All but fifteen were Protestants. All of the men and many of the women were highly skilled doctors, lawyers, research workers, business executives, teachers, office workers. After the first screening to discover any among the refugees who are not genuine in their desire to escape from East Germany, comes the second screening which seeks to group the refugees according to the occupational opportunities in the various parts of Western Germany. Since Frankfurt is a great industrial centre, this type of men and women were sent here, and already about one-third had jobs.

We asked several of the refugees why they had decided to leave the Eastern Zone. Many of them had reached the decision suddenly, sometimes only an hour or two before their departure. One man told of the return to his laboratory of a Russian-trained official, who began to introduce more rigid political discipline. When one or two colleagues, who with himself had been involved in a discussion, disappeared suddenly, he decided that he must escape at once. Another, who worked in a Government office, became suspicious when he was detained for no apparent reason while some officials conferred in another room. He got away ten minutes before the police car arrived to arrest him.

The dormitories in this refugee camp were bare and unpartitioned, each housing several families in sections screened by blankets. The "furnishings" in each section consisted of little more than a bed and some cooking utensils. One small stove served all. We saw this camp under the most favourable circumstances, for it was a sunny day and many were out-of-doors, strolling up and down the walk between the huts. We could picture the conditions on a rainy or cold day when all must be indoors. Yet there was neatness and order, and a feeling of hope and even of good cheer prevailed among this group of refugees. One was conscious of the sense of relief which many felt in the new freedom into which they had come, and, being well trained, they could look forward to employment and to beginning a new life, in spite of all they had lost.

"Still They Come"

In a group such as this there is much potential leadership, leadership which the German Church is discovering and using. We talked with a splendid middle-aged couple, he a teacher, who will be given charge of a Church Home for aged people. An airman who hopes eventually to go to Canada—will give Christian leadership in a youth hostel. The man who serves this Camp and the one we visited later, on behalf of the German Church, is himself a refugee. The need for such help is unlimited. Here were 400 of the recent refugees from East Germany. One must multiply this figure by 100 to reach the number —45,000 — who came across the border from East Germany in one month—May 1953—and still they come, as many as 3,000 in a day.

Our visit to the next camp was a much sadder experience. Here were people who had been in such

(*Continued on page 26*)

Inactive Members a Problem

DONALD MACLEOD

U.S. Correspondent

"One of the aggravating problems facing Protestant Churches in our country is that of the inactive or absentee member." So writes Dr. E. G. Homrighausen, Professor of Christian Education, Princeton Theological Seminary, in the current issue of **The Messenger,** official organ of the Evangelical and Reformed Church, U.S.A.

Inactive members, the writer states, fall into two general categories: the indifferent who do not ever attend Church worship or study classes; the new residents of a community who leave their names on the roll of the old Church back home. Despite the renewed interest in religion in America, yet not more than 33 per cent. of the official membership can be found at worship on a Sunday morning. There are, of course, some ten to fifteen per cent. who are detained through certain work, or illness, or age. Nevertheless statistics confront us with the fact of an alarming failure of many Christians to take the Church seriously.

What about evangelistic campaigns to seek out the lapsed and inactive members? Dr. Homrighausen points to the high aggregate membership of the American Churches as indicative of the worthwhile results of both mass and house-to-house evangelistic campaigns. But the necessity for such efforts points to the failure of so many Protestant Christians "to implement their faith in corporate loyalty and action." Roman Catholic authorities, on the other hand, can count upon 85 per cent. loyalty among their people, and upon a new family attending Mass in the community the first Sunday after they arrive.

Six Ways to Meet Problem

What, then, should be our strategy regarding the reclamation of inactive members? Professor Homrighausen suggests six ways by which both minister and congregation can meet this urgent problem.

1. Ministers can do much in the way of informing other ministers about removals to new towns or city areas. No minister is happy when good members seek transfers, but every clergyman has a pastoral responsibility to the growth of a corporate Christian discipleship, and hence he should not insist upon individuals retaining their membership in his congregation if their attendance at worship in his area is either extremely difficult or impossible.

2. Evangelism aims to confront the non-Christian with the claims of Christ. But this is merely the beginning. Each new believer must be brought under those ministries of the Church which lift him towards spiritual maturity.

Rev. J. P. C. Fraser (left), minist Glebe Church, Ottawa, and Dr. (Ward (right), organist and master, examine new set of caril bells to be known as the Milne orial Bells, which were dedicate a recent Sunday. Rev. J. W. H. D.D., first minister, and his wife, Milne, are honoured in this w

"Evangelism," Dr. Homrigha says, "must become Church- scious and Church-centred." frequently is the Church understood and treated as an to the Christian faith.

3. The training for Ch membership must be deepene improved. Some argue tha that is necessary is a sincere fession of Jesus Christ as Sa and Lord. In a sense this is and we have the evidence o New Testament to suppor But in an age of such appa religious illiteracy, each pro tive member ought to know deep meaning of so determin a decision. "The public profe of a personal commitment to Christ ought to have behind deep as possible an understa of what he is doing."

4. Keep each new member As Dr. Homrighausen so observes: "Often the Church sues a prospect with the a of a suitor wooing a maid after it has him in the fo forgets all about him. It take for granted!"

5. Establish among the bers of the congregation a concept of the nature o Church. With far too many bers the Church is an organi which they join, to which the dues for services rendered. persons must be re-educat that the Church is understo God's creation and as God's of whose fellowship they part.

6. The Church must no be isolated from daily life. community problems and arise, it seems that daily li work are wholly unrelated Church's life and work. "secular," the other "relig "We must find ways and m Dr. Homrighausen suggest which the Church is unde as the true community in fellowship and spirit we live and work day by day. If Christ loved the Church to give Himself for it, it m the most important commu the world of which we m members."

OMEN'S PART in CHURCH WORK

IET CHRISTIE, Principal United Church Training School

he United Church Training l is unique among the Col- of The United Church of ia in the training it gives in tian Education." This state- by Dr. W. C. Lockhart, man of the Board of Colleges Secondary Schools, indicates specific responsibility of the ool within the life of the ch. Graduates of the United ch Training School are play- significant part in maintain- and extending the Church's in Canada and overseas, and particular contributions are e areas of Christian Educa- nursing and medical work education in schools and col- . They serve as deaconesses directors of Christian Educa- in congregations, as national provincial secretaries of Chris- Education, as missionaries of Board of Home Missions and Woman's Missionary Society anada, and as overseas mis- aries. More than 325 women graduated from the School Church Union. Approximately of these are missionaries over- in Africa, India, Japan, Hong g, Korea, and Trinidad.

Work Is Varied

he work done by graduates the United Church Training ool is not easy to describe use it is so varied. These en are serving at ports greet- new Canadians, in rural areas anada and overseas, in estab- ed congregations and down- n city institutions, among adian Chinese and Japanese, Canadians, Canadian Indians other Canadians. They are king in hospitals, schools, col- es, normal schools, cities and lying areas overseas. Of the women whose vocation is dership in Christian Education, luding evangelism and social fare work, some are in congre- ions in cities and small com- nities, some are in new housing as, some are in community sions in cities and towns across ada, and others are in rural as. Some are working with the rches of other lands to which United Church sends mission- s, for the task of Christian cation overseas is fundament- the same as in Canada. They k with little children and their ents, with 'teen-age boys and s and young people, with young rried couples and adult ups. They do not work alone, with many voluntary leaders their associates overseas, for y have as their chief responsi- ty the enlisting and training of workers. They work not only h those already within the rch, but endeavour to reach unchurched in Canada and er lands through the opportun- s which their particular gifts vide. In many areas, social rk, personal counselling, teach- religion in the schools, organizing Vacation Schools are part of their responsibility.

Congregational Workers

A congregational worker in a city Church describes her work as follows:

My work includes training leaders, acting as adviser to two large clubs of business and professional women and to the Young Peoples' Union and Young Married Couples' Club, teaching a young women's Bible Class, supervising the C.G.I.T. department, and visiting women in boarding houses, many of whom are business girls and students. We have recently started a Nursery Department in the Church School and I am closely associated with all the work of the Church School.

In **rural** areas the work of a woman missionary is interesting and adventurous. If the roads are good a car is provided. Otherwise she travels by bicycle, or jeep, by boat or dog team, and sometimes on foot. She conducts Church services, organizes Sunday Schools and mid-week groups for all ages, teaches the Bible in the Public Schools, and helps fathers and mothers in the Christian training of their children. The chief aim of the rural missionary, as of other workers, is to discover and help train voluntary leaders.

Secretaries. Some graduates are serving as Girls' Work Secretaries of Christian Education and as Field Secretaries in the Conferences and co-operative agencies of the Church. Like Field Secretaries in Canada, most of the overseas missionaries who share in Christian Education have responsibility for work in large districts. Headline news from Churches overseas includes: "300 Africans attend Sunday School Teachers' Conference," "Christian Home Movement advances in India," "Trinidad Girls' In Training become leaders in Church and Community." In this work the missionary assists, as also in going out into the un-

(*Continued on page* 30)

Residence life is an important factor in the training of students. They love to sing and are shown gathered around the piano in the St. George Street House of the United Church Training School.

The Graduating Class, 1953.

Teaching at Training School

The Curriculum Is Carefully Planned

JEAN M. HUTCHINSON
Toronto, Ont.

"When young women have a university degree or a good general education and professional training, why is it necessary for them to spend two more years in preparation for Church work? They are women of conviction, and experienced as lay leaders; and there is great need for more workers. Surely a brief course would be adequate?" So spoke—so often speaks—a Church member.

The graduates of the United Church Training School, the women actually at work in Canada and overseas, would not agree that a brief course is adequate. They are consulted at regular intervals as to the value of the curriculum; and their advice, growing out of experience and necessity, is taken into account when revisions are being made each year. Some of them think the course is not long enough, and would welcome a third year; many of them, on first furlough, or after a short term of work, seek further specialized study, in order that they may be better equipped for their responsibilities and opportunities in the work of the Church. Nurses, also, for whom a one-year course is provided, frequently express the same point of view, and several have taken the diploma course of two years training.

The course is planned with the particular work of women in mind. There is a difference in emphasis between those whose work is primarily that of the proclamation of the Word, and those who must think in terms of its appropriation by persons of all ages. It is the distinctive function of the school to train for the work of Christian Education in the largest meaning of that term. Emphasis is toward the understanding and removal of barriers which hinder acceptance of the Gospel, and toward the learning of ways which will bring home to persons at each level of experience truth upon which they may lay hold.

Specialized Training

Only occasionally, do the graduates of the School give formal addresses or preach sermons; much more is their work done through small groups — Sunday and mid-week groups, organizations for women and for youth, planning committees, leadership training, religious instruction in the schools — through pastoral visiting and counselling; and in family welfare. Elsewhere in this issue this work is described in greater detail; it is mentioned here to point out that the character of their work determines that of the training required. Of

(*Continued on page* 19)

TUNING IN ON SUMMER WORK

United Church Training School Students Report

Children and Youth

"I think the most interesting and profitable part of my work was with young people and children. I felt that I did accomplish quite a bit in the 'League,' as it was called, and I had some of those same young people in a Bible Study group. While it is hard to say how much was accomplished, I feel that through our discussion we did get a deeper understanding of the Christian faith. Not only that, but the people as a whole on the charge seemed to respond to what one did for the young people and for the children more than to anything else. At one point I held Vacation School. There had not been a Vacation School there previously. They were very eager and anxious to have this, and practically every person who could come to that Vacation School did, and the response from the parents on Sunday was that we had a congregation of 70 on Sunday morning, or Sunday afternoon, where ordinarily I had an average congregation of 20, and even as low as eight."

Group Work

"The most important part of my work this summer was with children, too. I had two Girls' groups — one an Explorer group, and one an older age group that didn't have any particular name. These were very vital groups. The children were interested; not only that, but the parents were interested, and they said that the busier you kept the children the better they liked it. Then we worked with these same youngsters in the Vacation Schools, and with our Vacation Schools all denominations turned out, which made a difficult problem as far as leadership was concerned.

"They have a Sunday School there all the year round, but there is only one teacher who is really qualified. I felt that the biggest need on my field was training the leaders in just straight Sunday School teaching, and Bible knowledge. My two Girls' groups are continuing, but the leaders are untrained, and they have asked me to send them any help I can throughout the year."

A Training School student making a survey in a new housing area.

Camps

"I was camping this summer, directing C.G.I.T. camps, as well as being a leader at one camp. One of the thrills in my camping experience was to see the work that had been behind so many of the camps to establish and continue them by the committees which continually work for the development of camping. These people are really interested in camping and it is wonderful to see the results of their work.

"Another thing which was very exciting was to see the number of leaders who are willing to give time and are dedicated to the work they are doing at camp. In regard to leaders also, I realize more than I had before how much need there is for leaders, especially for leaders who have had some definite leadership training courses, not just for camping but also for C.G.I.T. groups.

"In regard to the campers themselves, it was very good to see girls grow in their experience of worship, and that of course came about through Bible Study groups and Morning Watch, as well as through contacts with leaders, and other campers."

Radio Ministry

"One thing I, who come from the Maritimes, found about the West was that it is expanding so rapidly the United Church is finding it hard to keep pace and to meet the needs of our people. My work this summer was Church Extension in the outlying districts of an average sized city. I also had some experience in the Radio Ministry. This was most fascinating, especially when I realized that the Radio Station which carried the broadcast reached people not only in Saskatchewan but also in Alberta and Manitoba. When one realizes the extent of the northland and how many homes there are that have no contact with the Church, one can see that a Radio Ministry fills a great need in people's lives. The broadcasts each week have a very great radio audience. To read the letters which come in makes one realize the need of bringing the Gospel to lonely homes, the traveller in his car, to the sick room, and to indifferent people who are never near a Church. I had the privilege of speaking over the air five or six times. It seemed strange at first speaking into a "Mike," not being able to see the people to whom I spoke, but the letters that came in afterwards and the people to whom I talked made me realize that my voice was going to many strange and wonderful places.

"I was also able to start two Sunday Schools this summer. One was in a large area some distance from the Church, that was growing rapidly, where the children just couldn't get to Sunday Schoo where there was no bus servic and if there were cars the childre either went to other denomina tional Sunday Schools or not a all. This Sunday School now ha 66 or more children each Sunda

"The second Sunday School w at the Airport, five miles awa and the children had absolute no way of getting to town, an have had no Sunday School wha soever."

Christian Education

"The most important phase my work on a Mission Field t summer was religious educatio I taught half an hour in each five schools, and I found that t children knew very little about t Bible because the majority them never went to a Sunda School as we know them. Th called me the Sunday Scho Teacher, and this was the on Sunday School they knew. Th were very enthusiastic and kee —and the teachers, despite the different religious backgroun welcomed me in every case, as d the Board of Education. I w particularly pleased with t enthusiasm showed to Sunda School papers. In one instance couple of boys of about 12 yea old were talking, and one of the was speaking to the other abo the story that would be in th week's Sunday School pape There has been such an interes ing story about a snake in t week before and he could hard wait to see the next episode.

"The summer vacation in t rural schools in the district whe I was is much shorter than it here, and so I was able to spe more time in the schools than o might think. I had camp a Vacation Schools as well as t preaching points. I found at o Vacation School the children we 20 miles from town and didn have telephones. They had nev had a Vacation School before, anything especially for them. T children were enthusiastic and t parents were very appreciative the efforts."

Visitation

"I found that one of the mo important phases of the work my Mission Field was visitin Surrounding the mission field which I was, there were ma people who were very lonely, pa ticularly older people who had means of transportation to get town. By visiting the people in t homes, and showing a genui interest in them and their wo one has a much better chance get close to people and to he bring a little joy into lonely liv and a great chance to witness f Christ.

"Among the older people visited was one old lady who h not had a visitor for quite a lo time. She lived sixteen miles fr town, and I walked eight miles this distance each time I visit her. She was very deaf, and as result could not listen to ra broadcasts. As I read to her fr the Bible, and as we talked a

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ved together, I felt that she that life could become much e meaningful for her if she ld begin to develop a con- usness of the presence of God. I had two Church services; in a Church building without pews, the people who came to sit on benches without ks; and then in the other place had service in a very dilapi- ed hall which was supposed to e been torn down this summer. is hall didn't have pews either, d again we used benches."

Surveys

"I met a great many people is summer, far more than the dents on the Mission Field, but contacts were extremely brief. work was in new housing eas doing surveys. One of the eas in which I worked was two ars ago merely an open field. ven or eight hundred houses ve been built since that time, d most of them are occupied.

"The purpose of our survey was find out the interest of the eople in having a Church service eld in that area. It was, in many ases, very encouraging to see the ttitude of the people on whom I alled—'Why yes, we are United hurch. We just moved here. We ave been wondering where the earest Church was.' Another omment that was made was by a ady with two small children. She ad been very active in a previous hurch. She said, 'We hesitated o buy a house out here because e aren't within walking distance f a Sunday School and we have o car.' Such remarks as this made me realize that our Church has a specific duty in serving these people in their own community.

"I found in most areas that about 30-40 per cent. of the people claimed the United Church as their denomination. That doesn't mean that 30-40 per cent. of the community is prepared to be active in the United Church; however, in all the survey work that I did there was sufficient genuine response, and there were enough offers of help to make me realize that when the Church is ready to put workers in the area, people will be ready for them.

"In another area in which a Church is already organized—meeting in a school — a young woman who has small children said this, 'When we went to Church in the city, we went every Sunday, no one ever told us we were needed, so we just went to Church on Sunday and that was all. Here, we realize that our Church can succeed only if we work hard. We are determined to do everything we can, and to be friendly, and to make every person feel welcome and needed as he or she comes to Church.' If that spirit is throughout the new housing areas among the young couples who have families, the future of the United Church in such areas seems very bright."

Vacation Schools

"I think the most effectice work that I did on my field was among the children in the Sunday Schools, but more especially in the Vacation Schools. In one district in which I worked, there were families where the children had never had religious instruction of any kind, either in the home, the Church, or the day school. One day I asked how many disciples Jesus had, and the answer varied from three to fifty. The enthusiasm with which these children received religious instruction was shown by the fact that their families enrolled in Sunday School in the Home by Mail and Air.

"The week after I had held a Vacation School in one of the Hungarian districts there was a meeting of people from all the Hungarian communities around that area, to decide whether they would continue with English services or would bring in a Hungarian deaconess and have all services in Hungarian. A survey was taken of the district, and the man who reported from one of the areas in which I had been working said that he had canvassed all the families in the district, going first to the ones from whom he had expected the most opposition to English services, and on every occasion he had met with the word that they had attended the closing evening of the Vacation School's programme, and that when they saw what the student missionary could do for the children of the district, they were willing to sacrifice their own desire for a Hungarian service, and were all in favour of continuing the English service in the district.

Book Displays for Ministers of The United Church of Canada

We are now preparing a number of displays of books which you could use in your Church before the Christmas Season. In this display will be found gift books for children, teen-agers and adults, books on marriage and family counselling, also Biblical background material. Many ministers have taken advantage of this display of books in years past and have found it a most excellent help in stimulating interest in good reading in their congregation. Their experience has been to display the books after the service on Sunday and also at different hours throughout one week.

If you are interested, please request a list of books which we shall send. From this list, you make your own selection. It will be necessary that you act immediately as we have only a limited quantity of displays available. Write to The Manager of the Book Department, Church and Church School Supplies, 299 Queen Street, West, Toronto 2-B.

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THE NEW TRAINING SCHOOL

HARRIET CHRISTIE Principal, United Church Training School

Construction on the new United Church Training School will commence very soon, thanks to the generosity and interest of the women of the Church in particular, and faith that the remaining money required for the building will come in.

A new School has been made necessary because of the impossibility of remaining in one of the two buildings in which the School is at present located. The fact that these buildings are wholly inadequate for the expanding needs of the Church adds to the urgency of having larger and more satisfactory facilities. The accommodation in the buildings in which the School is now located is 38. In 1951-1952, and again this year, over 40 students have been taking the course of training, and this has necessitated making arrangements for additional accommodation, and excluding students from some aspects of residence life.

The new School, which will be situated on the campus of Victoria University, will have full accommodation for 58 students — 20 more than the present buildings— and partial facilities for 75. It will be a four-storey building and will include student bedrooms and common rooms, dining room, kitchen, and large common room, library, large class room, recreation room and craft shop, plus offices for purposes of administration and rooms for School and household staff. Not only will the building provide room for an increasing number of students, it will also bring the students and the training of women for the work of the Church, into close relationship with the University and the other United Church Colleges in the University of Toronto. The building will be of brick, and will be simple, functional and yet as adequate as possible for the future. The plans for the building have been in competent hands, for the Building Committee of the Board of Management included Mr. E. Dean Maxwell, who is in charge of construction for the University of Toronto, and Dr. Ross Lord, from the Department of Architecture in the University of Toronto. The architect is Mr. Arthur Eadie from the firm of Beck and Eadie. Mr. Eadie is a long-standing friend of the School and takes a personal as well as a professional interest in the plans for the new building.

There has been some delay in commencing construction owing to the necessity of securing more property and altering the original plans to conform to a new city by-law which allows only 40 per cent. of the property to be used for a building. The additional property had to be purchased from private persons. This took time, and the architect could not begin intensive work on his plans until he knew what property would be available. However, the plans are nearing completion and construction will begin this autumn.

The campaign which has been conducted throughout the Church to raise $600,000 for the new building has had encouraging results, but it is not yet completed. $542,000 of the total objective has been received, but this leaves at least $58,000 still required, and the additional property which was acquired was not included in the original estimate. It is urgent, therefore, that the charges and persons which have not completed or begun their campaigns do so now, and that those with money on hand send it in to the Campaign office, 214 St. George Street. It is hoped that the campaign will be completed and the total objective reached by the closing date of the campaign the end of February. The response to the campaign has been most encouraging, and the new interest in the School and the work of women in the Church will add new strength to the whole Church. It is important now not only to finish the campaign, but to continue the interest and the interpretation to young people of their place within the full time work of the Church.

The above rubber-tired "Carriage" is only one of many types of vehicles us to bring the children on Mission fields to Vacation School.

TRAINING

(*Continued from page 3*)

there until, during the war, t building was leased to the Depar ment of National Defence as C.W.A.C. barracks, and later wa sold. The School was moved to 21 St. George St., its present hea quarters, and later, when numbe of students increased followin the close of the war, an addition residence was purchased at 2 Bedford Road. It is these tw buildings, located several block apart and from the University and wholly inadequate for th future, which will be replaced du ing this coming year by the ne United Church Training School o the Victoria University campus.

The School is under the direc tion of a Board of Managemen appointed by General Council, an the supervision of the Board o Colleges and Secondary Schools It is financed by grants fron the latter Board and from th Woman's Missionary Society, an by residence fees which are kep as low as possible and do not cove the cost of the living which i provided. There are no initiatio fees.

Since Church Union the Schoo has had as Principals, Miss Jea E. McDonald, Mrs. M. G. (Ger trude Rutherford) Brooks, an Mrs. J. D. H. Hutchinson. The present staff includes Miss K Harriet Christie, Principal; Dr Katharine B. Hockin, Director o Studies; Mrs. J. D. H. Hutchinson Lecturer in New Testament; Miss Eva Macfarlane, Dietitian an House Director; and Miss Bessie Lane, Secretary. Dr. J. Lavell Smith is chairman of the Board of Management.

Graduates of the United Church Training School are playing a significant part in maintaining and extending the Church's work in Canada and overseas. They serve as deaconesses and directors of Christian Education in congregations, as national and provincial secretaries of Christian Education, as missionaries of the Board of Home Missions and the Woman's Missionary Society in Canada, and as overseas missionaries. They bring health and healing, training

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for lay leaders, and skill in the mediation of the Christian Faith through Christian education and personal contacts.

The chief work of graduates is in the fields of Christian education, medical, nursing and nutrition, and education. Their work for the most part is, therefore, complementary to that of the ordained ministry, although in some instances preaching and pastoral care are part of the work of those in rural areas.

TEACHING

(*Continued from page* 15)

necessity such training rests upon a foundation in the basic disciplines—the Bible, Church History, Christian Doctrine and Ethics. Through the Department of Christian Education the students learn ways of mediating these truths to persons of all ages. Lectures are given in the Fundamental Principles of Christian Education, in the Art of Bible Teaching, Psychology and Christian Teaching and Nurture; Worship and Christian Nurture; Curriculum; Leadership Training; Pastoral Theology; Christian Missions, Social Work; Sociology; Anthropology.

Today the events and ideas of the world become known and have their effect in every home, through the new, swift, vivid means of communication. Today the world of tomorrow is being shaped. So the students must be made critically aware of the issues which confront the Christian, both as citizen and as Church member. A series of lectures and research projects on Church and World Issues is planned for this purpose. Specialized training is also given in Religious Drama, and Public Speaking, in Church Praise and other music, Handicrafts, and Recreational Leadership, all of these being needed in the group work of the graduates.

Training Through Practice

Finally, through a programme of practical work, each student attempts to give effect to her learning in the other fields. She is assigned to a congregation where she will receive direction and needed experience. Naturally she will be of help in that congregation, but the primary purpose of her presence and work is that of training. She is under the direction of the minister and deaconess, and meets a member of the School staff each week for an interview on her field work. (The "staff" includes the teaching staff of the School; Professor Guthrie, of Emmanuel College; a number of the departmental and field secretaries of the Boards and Councils of Christian Education; and certain others who are specialists in their fields.) In her second year the student is placed in a Church different in type from the previous year and facing different problems. During the summer between the two years of the course she both serves the Church and gains valuable experience as "student-minister" on a mission field, in Camps and Vacation Schools, or in Church extension under the Home Mission Board.

Teaching Staff

The teaching staff includes the members of the School staff and of Emmanuel College, some members of staff of other colleges in the University of Toronto, whose teaching is made available through a plan of co-operative teaching arranged by the three Colleges for the training of women — the Anglican Women's Training College, the Presbyterian Missionary and Deaconess Training School, and the United Church Training School. Sessional lecturers make available instruction in Religious Drama, Music, Handcrafts and Recreational Leadership.

Residence Life

Not listed as part of the curriculum, but an essential part of its life, is the residence. The students come from all parts of Canada and from the Younger Churches of India, Japan, Africa, and the British West Indies. They are young women with different training and experience but a common purpose, and each is eager that every one shall give her best to the life and work of the Church.

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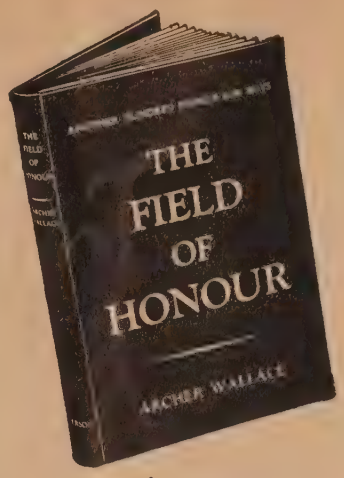

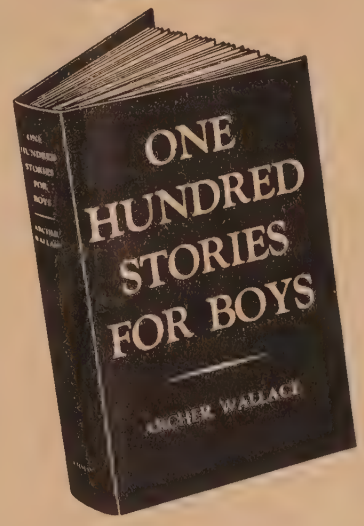

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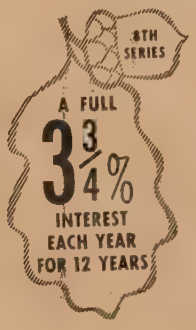

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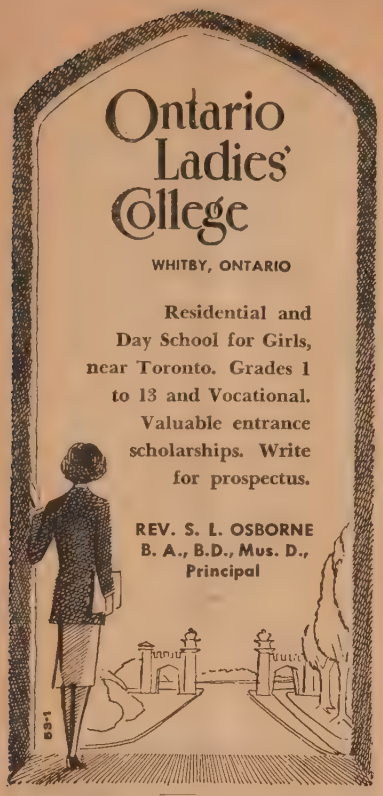

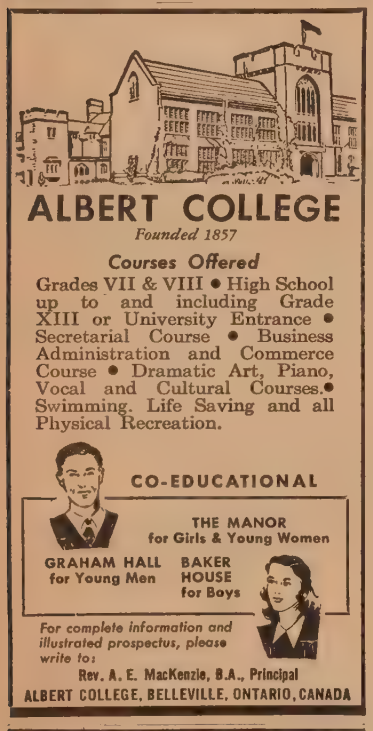

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Photos by Editor

(Left) At the Wildwood Conference of United Church Men, Mr. E. B. Higgins led a panel discussion, assisted by Mr. Gibson Mackie and Mr. Clifford Connor. (Right) Delegates register at the Conference at Wildwood Inn, Sparrow Lak

LAYMEN

Conferences Meet

In June of this year, the first National Conference of United Church Men was held at Elgin House, Muskoka, Ontario. Nearly two hundred laymen attended, representing every Province of Canada. Now, local Conferences are being held to follow through on the inspiring pattern set there.

Hamilton, Ontario—A two-day week-end forum for men of the Hamilton Conference was held at McMaster University in mid-September. As at Elgin House, the general theme of discussion was the need for laymen of the Church to take a greater individual part in the entire activity of the Church. Among those leading the discussions were Harold M. Smith, Toronto; W. W. Brown, Hamilton; Norman Hamilton, Galt; Burleigh Warren, Dundas; Chris A. MacDonald, Toronto; Lloyd Sandham, Port Dalhousie; Dr. R. B. Hare, Simcoe; C. W. Pugh, Toronto; and, as chairman, Dr. L. H. Cragg, Hamilton, President of Hamilton Conference Lay Association.

Toronto, Ontario — Wildwood Inn, Sparrow Lake, Muskoka, was the scene of a Conference of more than 125 laymen of the Church on Friday, Saturday and Sunday, September 18th, 19th and 20th.

Sponsored by the Toronto Conference Lay Association, this meeting of men of the United Church was a direct outgrowth of the Elgin House Conference held in June. With C. A. Blair of Grand Valley as chairman, many of the vital problems facing laymen were discussed in a most constructive manner.

Lay Responsibility

The theme of the Conference was "The Christian and His Daily Work." Rev. W. Morrison Kelly was the theme speaker and presented two most thought-provoking addresses on the Church and its function — and the layman's responsibility in the Church.

Sunday morning Worship Service by the lake.

The Conference was sparked on Friday night by a personal testimony given by a layman of Howard Park United Church, Toronto, who had been at Elgin House. To many, this was the highlight of the meetings, for it showed that the impact an inspiration of the Elgin Hous sessions were both far-reachin and effective in their result.

Particularly significant was th number of new men who took part by providing leadership for the discussion groups and prayer fellowship. Ralph C. Young reported on the growth of men's activities throughout Canada. He stated

(*Continued on page* 28)

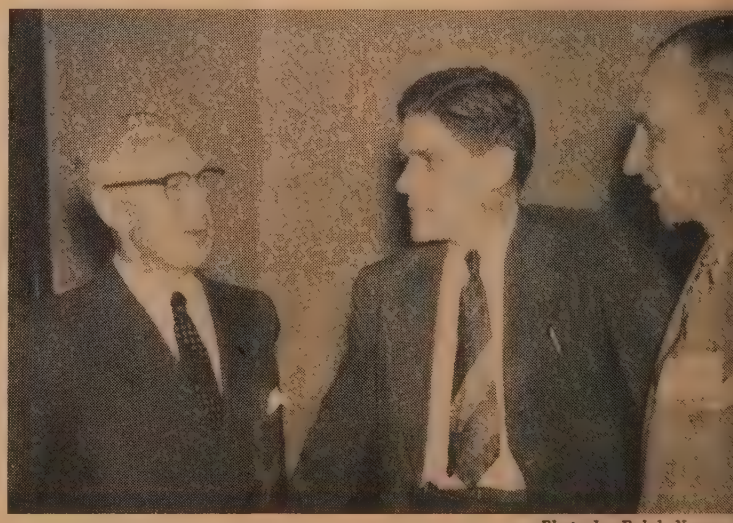

Photo by Ralph Young

In an inspiring address on The Will of God, President G. P. Gilmour of McMaster University challenged 100 delegates to the Men's Forum of the Hamilton Conference to: "Know the Will; to know there is Power to do it, and to realize that *Now* is the time." Dr. Gilmour is seen above (left) answering questions of Conference Chairman L. H. Cragg (centre) and Committee member R. G. Dadson, Fort Erie.

Letters

kes Our Democracy

r Sir,—I cannot rejoice with ditor in our type of democ- Two generations have gone to slaughter, and a third is prepared. The promises of eaders are empty, while we el our resources to destruc- purposes. They know the ses are empty, and yet they not the moral courage to).

en Hitler was defeated, the e wanted peace. They were d the peace because under system surplus production nly be gotten rid of by war. "recession" in the United s was followed by the plunge Korea. They would have used tomic bomb also, except for effect of a roused world on.

hile the Editor wrote, Avro ed on the completion of ner million dollar bomber, h our present Premier noted recent speech with satisfac- Of course all on account of wicked Soviets.

the Soviets sank into the n, taking New China with n, would that bring peace?

Norman Pritchard.

.R. 1, Courtenay, B.C.

ke Manse Plans Available

ear Sir,—I was very much rested in Mr. Geiger's letter The Observer of July 15th re ses. I note he favours large ses—4 bedrooms and a study. means a 7-roomed house, bathroom and porches. It ht be helpful to many congre- ons, if several ministers would mit plans of adequate manses, have them published in The erver.

was also much interested in Clark's article in the May 15 e, "In For Life," and I sin- ly sympathize with him, and ers, who are making an honest rt to discharge their debts. is usually a long hard road, uiring much patience, perse- ance, and self-denial, but most us have travelled it, and the ards in character-building are neasurable.

P. E. N.

st Woman Doctor in vinity

Dear Sir,—This is a little be- d, but perhaps better late than er.

Your June 1st issue has a ding "Three Firsts" and says Dr. Lydia Gruchy, she "is now first woman minister to be oured with a Doctorate in the ory of the Church."

While in no way wishing to ract from the fine record and ievements of Dr. Gruchy, I think it should be pointed out that the article would have been more accurate if it had read "with an honorary Doctorate," since Miss Norah L. Hughes of British Columbia Conference earned her Doctor's degree at The Divinity School, The University of Chicago, as early at 1943.

We are fortunate in the United Church to number women like Dr. Gruchy and Dr. Hughes—and our other women ministers — among the servants of the Church.

Appreciative.

That Billion

Dear Sir,—It seems to me that the writer of the article on page 12 in the July 1st number, "What Is a Billion?" has gone too far in his calculations. By following his computation, I get a trillion, approximately, as the answer, instead of a billion. The last multiple should be 19, not 19,000, if I am correct about it. Anyway, the article is an interesting one, which might do some good in Washington, D.C., should our spendthrift leaders, who scatter their billions around with lavish indifference, be required to personally count a few of them.

Council Bluffs, Ia. A. E. Holt.

Dr. Leckie's Article

Dear Sir,—When Dr. Leckie in Curiosities of Literature writes of literature in general, and we can not see a point in his statement, we let it go. Many secular authors are not as clear to others as they are to themselves. However, when Dr. Leckie points out seeming errors or contradictions in the **Holy Bible** I would suggest that a closer look be taken of the subject.

Dr. Leckie does not understand the Bible, so he suggests dropping a large part of it. I suggest that he read Revelation 22: 19.

H. A. Cadenhead.

Farrell Creek, B.C.

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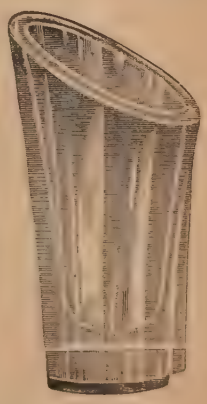

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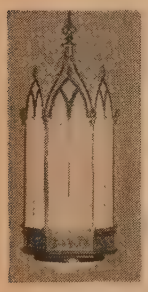

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On Being in Revolt

MELVILLE BUTTARS, Inglewood, Ont.

After fourteen years in the ordained ministry and seven years in preparation, I look back and conclude that my chief problem is one of revolt. It begets anxiety, frustration and sometimes positive results. How to be in revolt and get on with people? and how to help them get on? These are at the heart of the matter. Richard Baxter, outstanding pastor in seventeenth century England, was engaged in most of the controversial issues of the day yet seldom took them into the pulpit. Dr. Harold Bosley is the recent author of a book of sermons with the caption, "Preaching on Controversial Issues." So, revolt which leads to controversy is not a new problem. The only thing new about it for me is the discovery that it is my problem. But I believe it is also the problem of many other people.

I attended College during the depression years. Unemployment camps were in plain sight full of men with aimless feet—no job, no home, no purpose. Kingston is small enough—or was then—for such to be in plain view to a student strolling. In the classroom and in discussion groups we talked about the Abundant Life of which Jesus spoke. What a contrast there was between The Kingdom of God on earth and the real world. I began to be in revolt. Graduation year saw increase in employment. War was in the making and was destined to go hand in hand with prosperity. Intervening years have brought more, rather than less of the seamy side of life into focus. Jerome Davis in his book, **Peace, War and You,** is reported to state that General Motors had a net profit in 1950 of $834,000,000; a gain of 454 per cent. in profits over 1939. Such he contends produces inflation and finally crisis and war. How can one help, then, but be in revolt.

Yet, not all people are in revolt. I discovered that early in my ministry. Mention in sermons of inadequate wages, inadequate housing, sinister causes of war, were sure to bring criticism, or lack of comment, whereas sermons of general principles sprinkled with touching illustrations were sure to be commended. I have often had the suspicion that much thinking is moulded more by the daily paper than by Hosea, or Isaiah or The Sermon on the Mount.

Dr. Ernest Tittle once said, as Dr. Sockman writes in his last book, "that the minister who tries to please the people makes a hit but the one who sticks to the truth is likely to get hit." It has ever been so. The meaning is that a majority of people do not wish to make frontal attack upon the world's ills. They are not in revolt. Perhaps their own personal problems are too great to warrant further expenditure of energy.

Robert Louis Stevenson in an essay wrote that Walt Whitman felt as a poet "he must testify to the livableness of life." He was not "to tell us how good we ought to be, but to remind us how good we are." That pleases us all, and in a measure is right. It begets confidence. But it runs strangely counter to the demand, "Ye must be born again." Revolt may bring us nearer to God.

The Reformation

That which sparked the Reformation in Europe, October 31, 1517, was the note of protest. The Reformation had been in the making for many years and Luther could tolerate the Papal abuses no longer. His protest was like a spark in a chamber full of gas ready for igniting and exploding. Ever since—though with specific reference to a later date, 1529—"protest" has been a significant part of the word Protestant. A Protestant is one who protests—against evil. He is much more. He believes in justification by faith and the authority of scripture, and because he does he has firm ground on which to stand against the world.

Judgment upon the world is a vital part of our message today. No Church can be great without making attack upon some of the salient evils and problems that dominate this twentieth century. Dr. F. C. Grant of Union Theological Seminary in a recent sermon preached there, distinguishes between the end of the age and the end of the world. The physical world is presumably capable of a lengthy existence, but it is a different account that we give of the age. We may very well be at the end of an age in our day as the early Christians were in theirs. Judgment is a fit theme.

Revolt is in the soul of many a clergyman today — and layman, too. It is important that he recognizes it, and the purpose it can serve. The charge is ridiculous that, "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen" (**Nation,** July 18, 1953). But McCarthyism without giving it the right name has perhaps sensed the protest which clergymen feel within themselves and sometimes give expression to.

It Will Happen Again

While revolt produces anxiety and frustration, we need not less of it but more. Some day that protest will spark a movement leading to a more mature religion and a new social era. It has happened before and will happen again. Perhaps it is happening already inherent in these tempestuous years.

Protest cannot be endured without a deep sense of the abiding presence of God. Luther was not brilliant as a scholar, organizer or politician, declares Walker in his **History of the Christian Church,** but he did have "a profou religious experience, resulting unshakeable trust in God." It with man as with the tree. tree that sends tall branches ab the ground must have deep ro within the earth. Branches sy bolizing protest can only be s ported by a faith that runs de The ideal is found in the Ch tians of the first centuries were at war with the world bu peace with God.

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By Louise Dickinson Rich. (onto: Longmans, Green & $3.00.

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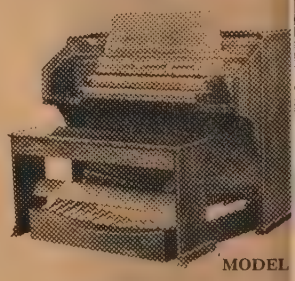

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emphasis placed on Pro-
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a very vital and interesting
of discussion during our
fruitful days at the National
Adult Conference. It was
felt that programme plan-
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the excellent **Handbook for
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ristian Citizenship

3-4 Programme Emphasis)

NETH CLEATOR

1937, Albert Schweitzer wrote
letter to the famous London
cher, Maud Royden, "I had
good luck to come upon a
g of water which never runs
This statement could be
en by almost every member
ur Church, especially by programme and project conveners. Every year there issues from Conferences and Board meetings on the National level of our denomination, suggestions and plans for the next year. The spring never runs dry; it keeps running everlastingly.

During this current year, the emphasis suggested for the Church is Christian Citizenship. With this suggestion before them, the Committee on Adult Work of The United Church of Canada has prepared a guide book to assist Church groups in planning and developing programmes and projects on Christian Citizenship. This book has been heartily commended by the National Young Adult Conference, which met at Five Oaks in August. National went on record as in favour of this emphasis on Christian Citizenship and hopes that all Young Adult groups in the Church will accept it as their own for the current year. National further hopes that Young Adult groups will purchase at least one copy of the guide book and use it effectively in their programme of study and action.

The book is entitled **Christian Citizenship,** and aims at guiding adult groups in study and action. It is not something you pick up and read in front of a meeting. It is not "canned goods all ready for the table." It is like a recipe book, full of excellent suggestions and the ways to bake them. Sometimes you will discover that you require further guidance for a particular "dish," and you will write for further direction to such excellent "chefs" as the Canadian Welfare Council (if you are planning on serving the "dish" helping the handicapped). This "recipe book" never leaves you in the lurch. It shows you how to go about being a good "cook" and then leaves you with your imagination and insight to cook "dishes" (programme and projects) that will bring the people back to your "table" for more and more. At the beginning of the book, there is an excellent treatment on the reasons why we ought to be cooking up "dishes" on Christian Citizenship. You'll have a great "feast" there—an "appetizer" you won't forget.

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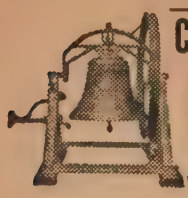

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PINE HILL

(*Continued from page 6*)

ledge was pressed down, shaken together and running over and we who sat under him were refreshed by the overflow.

The Rev. John MacDonald of Liverpool, N.S., at the close of the lectures said: "Our gratitude is more than can be expressed, and we will all go back stimulated. He has made us more aware of our place in the Church and of the significance of the Church. This has been a very high service."

One hundred and twenty-five ministers gathered from all parts of the Maritime Provinces. It was a grand get-together at the end of the holiday season. The handshakes were warm and sincere. The latest stories were swapped and memories were revived of the good old days together at the College by the Arm.

There were additional lecturers. The Rev. J. E. Boucher of the Institut Français Evangelique gave a most interesting series of lectures on the French in Canada. The lectures are being mimeographed and have been eagerly purchased by the members of the School. They would make a most worthwhile booklet for general distribution throughout the Church and Canada. He related the story of early attempts at French colonization. It was a revelation to some to realize that these early importations of French were of French Protestants. He dealt not only with the story of French Protestantism in Canada but in general with the contribution that the French race has made to the life and development of Canada.

Other lecturers included Principal J. B. Corston of St. Andrew's College, Saskatoon, who delivered one lecture on "Ways of Worship."

Major James Barnett, Command Chaplain (P.) Eastern Command, gave a lecture on his experiences during his four years as a prisoner at Hong Kong.

Mr. F. R. MacKinnon, of the Department of Education for the Province of Nova Scotia conducted a forum on Religion in the Public Schools.

Convocation

The Convocation of Pine Hill Divinity Hall was held in St. Matthew's United Church, Halifax, N.S., on Wednesday evening, Sept. 9th. The main feature was the conferring of honorary degrees on the lecturers of the week: The Rt. Rev. T. W. Manson, the Rev. J. E. Boucher, and Principal J. B. Corston. The Principal, the Very Rev. C. M. Nicholson, D.D., conferred the honorary degrees of Doctor of Divinity. The Convocation address was delivered by Dr. Manson.

° ° ° ° °

The Rev. A. F. Baker attended the School for Alcoholic Studies at Yale during the summer. He reports that eight Canadians were present. Dr. Ross C. Eaton, General Secretary of the Maritime Temperance Federations, was present and represented the Maritime Provinces. All the other Provinces but Quebec had a representative. Twenty-one speakers addressed the School dealing with twenty different phases of the entire study. The approach favours neither the "wet" nor the "dry" factions. There is a scientific classroom presentation of all the facts involved. Mr. Baker would advise ministers to take advantage of this School.

The Rev. F. E. Archibald, Ph.D., the President of the Maritime Conference, attended the Canadian Ashram conducted by Dr. E. Stanley Jones at Alma College, St. Thomas, Ontario.

Rev. W. C. Anderson and Rev. Grant MacDonald of Halifax and Dartmouth, respectively, attended the Ministers' Conference conducted at Union Seminary, New York, during the month of July. There were several other United Church ministers present, including the Rev. Hugh Irwin of our Missionary Staff in India. "Hugh" wished to be remembered to his many friends in Canada. The course covered three weeks, but each week was complete in itself.

Reports from the Pine Hill Divinity Hall Building Campaign are beginning to come in and they sound good. Some very generous contributions have been received. The work is being soundly organized and the interest in the Campaign is growing. One of the oldest retired ministers of the Church, now residing in Fredericton, called on the Committee recently and offered to subscribe to the Fund one hundred dollars, and one hundred dollars a year for the next five years, if he lives that long. He is now in his nineties.

The three lecturers at the Pine Hill Conference were given the honorary de of Doctor of Divinity. Left to right: Rt. Rev. T. W. Manson, Rev. J Boucher and Principal J. B. Corston.

Induction

Rev. Gordon Crossley Hunter was inducted as the minister of Asbury and West United Church, North Bathurst Street, Toronto, on Sunday, Sept. 20th. Prior to this appointment he served for three years at Schomberg United Church, and before that two years at Williams Lake, B.C.

Mr. Hunter took his Arts at United College in Winnipeg before graduating from Emmanuel College in 1948. A strong interest in Evangelism is reflected in missi he conducted in Sudbury, Sterl Moorefield and Kentville cent

Mr. Hunter moves into vacancy at Asbury and W United created by the retirem for reasons of health of Mr. St lake, who had been the mini since this new Church was ope in 1951.

Looking Forwar

It is very gratifying to note increase in Missionary and M tenance Givings to the date October 5th. In 1952 the total $1,595,840. In 1953—$1,783,0 an increase of $187,255. Our cere thanks to all who have sha and are continuing to make increase possible. Now is the t to make a careful check as the **Minimum** amount required reach the Budget of Need $3,850,000. Three months rem to secure the $2,066,915 — m than one-half the year's total. believe this achievement is rea possible if **every** United Chu member will use the red side the Duplex Envelope regularly give a generous gift for the M sionary and Maintenance F between now and December 3 The work dependent upon th gifts is fundamental in the life our Church, and imperative the continuing services of missionaries and other workers Canada and Overseas. It is work of our Lord and Master, in His Name we are all called experience the joy of Christ Stewardship.

Conference	October 5th 1953	Objective 1953	St Requ
Newfoundland	$ 12,176	$ 56,660	$ 44
Maritime	157,896	369,354	211
Montreal and Ottawa	203,370	443,259	239
Bay of Quinte	129,178	313,722	184
Toronto	396,712	784,448	387
Hamilton	250,496	494,493	243
London	211,477	483,263	271
Manitoba	109,887	259,260	149
Saskatchewan	86,763	207,453	120
Alberta	102,327	209,519	107
British Columbia	115,334	206,241	90
Donations	7,469	22,328	14
	$1,783,085	$3,850,000	$2,066

Denzil G. Ridout

E SUNDAY SCHOOL LESSONS

Uniform Lessons for Adult Classes

McCRAE

Lesson for October 18

MEN AND A NEW WORLD

atthew 5: 13-16; 2 Cor. 5: 17-19; James 2: 14-18.

would be well to begin the of this lesson by recalling Jesus' great mission in His was to proclaim the King- of God, by which we mean der of living and a set-up of uman relations in society in ony with God's will. That is self a new world. Consider the big emphasis of the er on individual lives and the cation of all His teaching basically the New Order can come when men are them- s made new.

his is all effectively illustrated conditions in our modern d in which the idea of all ons living together in harmony without hostility is contin- y being presented to the world its realization hindered by the acter and aims of unregener- people who cannot be trusted go along with the harmony gramme.

esus pursued His purpose by ing men to commit themselves His programme. The first scrip- e passage is from the Sermon the Mount, and the Master tells ciples how they, by being new n themselves can help to bring new world into being. They the salt of the earth—capable, rue to their calling of influenc- the whole world. They must , however, be like salt that has t its savour and is good for hing. They are the light of the rld, and a light cannot be closed to itself to be effective. It must seen and shed its radiance ut.

The passage from St. Paul gives the new man in Christ as a erent creature. There has never n any better example than the stle himself, who when made r was able to bring his natural lowment of zeal and enthusiasm the furtherance of a Kingdom ich the "old" unregenerate man l tried to blast and destroy. e ministry of reconciliation was mitted to Christians, and it is l there to be applied to the ole world.

The final passage from James s out the necessity of faith ng proclaimed by good works, ich are its fruit, so that new n can ultimately bring to pass ew world.

Lesson for October 25

HE WAR AGAINST BEVER- AGE ALCOHOL

iah 5: 11-14; St. Matthew 18: 6; Romans 13: 11-14; James 4: 17.

This theme is brought to our ention directly once in every arter. That in itself is testimony its importance. It is brought to attention every day, however, in our newspapers, where the long trail of destruction and death wrought by excessive indulgence in alcoholic beverages is pictured or described.

Isaiah's words remind us that this problem which is so acute in our time is not new. It was real in the day of this ancient prophet. Even before that, Amos had condemned people who drank wine in the house of God, and Hosea had prophesied penalties for those who let wine steal away their wits.

From Noah till now, drink has plagued mankind, and the measure of its destructiveness has become greater with the complicating factors of an advancing civilization. The man whose wits have been impaired is in greater danger himself and of greater peril to others in this day of motors and air travel and traffic congestion than ever he was in ages past.

Good people filled with a passion for the cause of temperance have often made mistakes and been led by their zeal to make wild statements, and perhaps even to act unwisely and unprofitably for the cause, but that is no reason for us as Christians to grow apathetic in battling the evil. The verse at the end of the lesson text from the epistle of James warns us against that.

Working from this back through the scripture passages Paul stresses the timeliness of waging the battle and urges the "putting on of the Lord Jesus Christ" as a vital element in warring against the lusts of the flesh.

The most challenging thing in the lesson text, however, is Jesus' own condemnation of the person who allows himself in any way to be a party to the downfall of another. Causing another to sin is the worst of all sins, and to put into another's hands the instruments of self-destruction is to be guilty of that deadly sin. Consider who they are who are in danger of it in this business of trafficking in alcoholic beverages. Jesus' opinion set forth here is that such would be better drowned in the depths of the sea. There may be other ideas about it held by respectable people, but this was the idea of Christ.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Minister and W.M.S. Worker Wed

In Calvary Church, London, Ont., on August 20th, 1953, Rev. Stewart D. Robertson, Lake Cowichan, Vancouver Island, and Miss Ruth Peat, W.M.S. missionary, Nanaimo, Upper Vancouver Island, were married by the Rev. E. G. Turnbull.

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REFUGEES

(*Continued from page* 14)

camps for years, "Displaced Persons," members of that "hard core" of very difficult cases, whom the World Council of Churches is seeking to help. We visited one man who is dying of tuberculosis. We talked with one whose mind has been so affected by his suffering that he can never find employment. For most the camp may be "home" for many years to come. Yet even here there were gleams of hope, thanks to the untiring patience and work of Christian leaders. An old woman from Russia, in a tiny hut which leaked badly, showed me the pictures of her two daughters, one in Russia, "lost" to her for fourteen years, the other married and settled in Australia. Her husband had died in the camp and now it seemed that in a short time she might go to the daughter in Australia. We were told the moment we reached camp that we must see "the new baby"—one day old. We went into the room and saw the mother and baby. It was already crowded; husband, little brother and sister and two women friends greeted us. For this family there was the definite expectation of a new home in America. A young couple showed us with pride their chicken farm, made possible by their hard work and money advanced by the Church. In time they might be self-supporting in Germany. In every case the visitors from the Church were welcomed with the greatest joy and brought hope and cheer wherever they went. The pathetic eagerness for migration to countries like Canada was expressed again and again.

Constructive Projects

Another day we visited two of the most constructive projects for refugees and there saw the work of two of the most magnificent leaders of the German Church—Pastor Symanowski of Mainz-Kastel and Pastor Freudenberg, founder of the new village of Heilberg near Frankfurt.

In Mainz is the largest cement factory in Europe—the Dycherhoff—with 2,000 employees. Yet in this very area the Churches are empty. Pastor Symanowski's vision for this and other industrial areas is set forth in two murals painted by a worker on the walls of the chapel of the centre which he has founded. One depicts the sower scattering the seeds of the Gospel, with the factory on the one hand and the homes of the workers on the other. The second mural shows the fisherman drawing in his net, symbolic of what is really happening, for on a Sunday evening 40 or 50 industrial workers, who have been alienated from the Church, gather in this room for worship and discussion.

The Gossner Mission, begun years ago as a Mission to India, has in this centre at Mainz begun an experiment in bringing together the Church and the workers. The buildings are the result of the efforts of a series of work camps—the on-going task is a youth hostel where the staff live day by day with a group of students and 30 young apprentices in the factory, all boys 14-17 years of age. These are not delinquent boys, but all of them have been chosen because they have suffered in some way or another as a result of the war. The father may have been killed in the war, the mother may have disappeared, the boy may be an orphan or have been deserted. During the three years of their apprenticeship these boys live as part of a Christian community. But the work of the Gossner Mission at Mainz is far-reaching for here come groups of ministers to spend some weeks each year, working the factory, learning to know the workers, and studying together the Church's task among the un-Churched workers of this and other countries. Pas Symanowski began his ministry Mainz by working for a year the factory, and still spends or two months there each year

We Visit Heilberg

The climax of our tour was visit to Heilberg—which stood in such marked contrast to refugee camps that my first co ment was "this is a bit of heave We visited Heilberg in the afternoon of a day in early Ju It is what we would call a housing area, with a populat of some 600 people. It is situa on a hilltop overlooking a bea ful valley, one-half of the occupied by the new houses, other half—on which houses be erected—an open field in centre of which stands a la wooden cross.

"Heilberg" means "holy hi and it is well named for this Church-centred community m possible by the leadership Pastor Freudenberg with the s port of the German Church the World Council of Churc

Photo by Pen

Mr. George W. Paul (right), C mittee Chairman, is shown presen Rev. George Murray, minister of Newburgh (Ont.) Church, with bronze plaque which has now b attached to the new fence.

Gateway Dedicated

Newburgh, Ont., United Chu Cemetery was the scene of special service recently when new gateway and fence were de cated to the memory of those v had served faithfully. Rev. Geo Murray, minister of the Newbu Circuit, was in charge, assisted Mr. George W. Paul, of Toro chairman of the committee wh erected the fence.

The Newburgh cemetery founded by the Methodist Chu over 100 years ago, and a deco tion service has been held yea Presentation of a bronze plaq which was later attached to fence, was made to Mr. Murray Mr. Paul on behalf of commit and donors.

Tribute was paid by the m ister to George Gilbert, caretak for the excellent condition of grounds.

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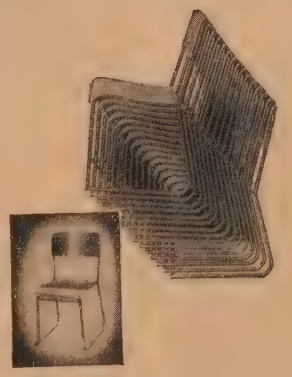

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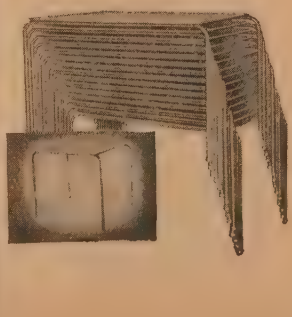

are small cottages, duplexes ne apartment houses; every ground is cultivated with and vegetable gardens every home; and in the of the village stands the but beautiful little Church. l the cross on the hill top ople gather for special relignd community celebrations. lk along the village street Pastor Freudenberg is to that he is the leader and d friend of every member community.

of the dwellers in Heilberg otestant refugees. To receive om the State and loans from anks for new housing es in Germany, the individmilies must themselves be to pay a minimum sum for home, and the auspices which the whole project is hed must be dependable. In case, the German Church it the land and sponsored the ct. So these homes have been in a few cases by the owners, n most cases by a group of ers from within the communho have formed a co-operative take contracts for buildings eilberg itself and elsewhere.

Frankfurt to Iona

a night in July — a month my visit to Frankfurt — I worshipping with the Iona munity in the Abbey Church t. Columba. It was a bleak ly night, but the old Church lit by the late northern ight and the candles in the r where the members of the munity sat. A young Scottish ister led the vesper service ch was attended by a large p of villagers and visitors. prayer of intercession encircled world and included a prayer:

"For the refugees in Germany—
For those who have lived in these camps for years,
For those who were born there,
For those who have grown up there,
For those who have grown old there,
For those who have died there."

MUSIC

(*Continued from page* 11)

extra dollars to help reach the objective.

This leads me to say that there are a few men in the category of unpaid organists, and they do their work well, and find satisfaction in service. Among the many paid organists in large Churches are those who are well-trained musicians, but even they cannot attain the greatest satisfaction from their work until they go beyond the limits of the duties for which they are paid. You will recall the fine exposition of devotion to duty which our correspondent, Mr. Frank Godley, outlined last month. The organist's salary may be paid for providing music for two services each Sunday, with a month's vacation. The contract may not specify such additional features as a children's choir, special musical concerts and organ recitals. The devout organist does all these things cheerfully.

Have you ever tried to make a purchase in a large store five minutes before closing time? When the bell rings it is time to stop. I wonder? That is just when the joy of service begins—perhaps not in a department store, but certainly in the vineyard of the Lord. I am sure there is a special blessing for those two thousand unpaid servants of God.

anada's National Discussion Platform

The CBC Trans-Canada Network will again carry a series of rsday night programmes on the Citizens' Forum that are bound park lively discussions in many homes and groups of intelligent lts across the country.

Pamphlets are available for each topic, ahead of the broadcast. se can help you and your family to listen more intelligently, or prepare a group of listeners for more effective discussion among nselves.

Register yourself, your group or your family with the Citizens' um office in your province, or write for further information to

Isabel Wilson,
National Secretary, Citizens' Forum,
Canadian Association for Adult Education,
143 Bloor Street West, Toronto, Ont.

Topics announced for the series this winter are as follows:

s Modern Age

15—IS PROFESSIONALISM RUINING CANADIAN SPORTS?

22—CENSORSHIP: SAFEGUARD OR MENACE?

29—DO PARENTS HAVE ENOUGH SAY IN EDUCATION?

5—IS THE CITY DESTROYING OUR PIONEER VIRTUES?

12—IN THE NEWS: Forum on an important current issue.

A Glance at Ourselves

Nov. 19—CANADA: ONE NATION? Do our regional loyalties come first?

26—HOW MUCH DOES "PUBLIC OPINION" INFLUENCE GOVERNMENT BETWEEN ELECTIONS?

Dec. 3—THE STRUGGLE FOR MEN'S MINDS What aspects of Western life will make the strongest appeal to other peoples?

10—WHAT HAVE THE LAST TEN YEARS DONE TO US SPIRITUALLY?

17—WHAT PEOPLE SAY: A report on forum opinion across the nation (half-hour broadcast).

New Year Assessment

Jan. 7—WHAT DO WE WANT FROM CANADIAN TELEVISION?

Jan. 14—SHOULD YOUTH BE MORE ADVENTUROUS?

21—IS THE WHITE COLLAR WORKER THE FORGOTTEN MAN?

28—IN THE NEWS: Forum on an important current issue.

Looking Abroad

Feb. 4—OUR AID TO UNDERDEVELOPED COUNTRIES Is the present programme Western window dressing?

11—LOOK HERE, NEIGHBOUR! What Canadians and Americans might say to each other.

18—"TRADE, NOT AID" What course of action for Canada and the United States?

25—IN THE NEWS: Forum on an important current issue.

Do Canadians Agree?

Mar. 4—WHAT HEALTH PLAN FOR CANADIANS?

11—CAN WE GIVE EVERY CANADIAN CHILD AN EQUAL OPPORTUNITY IN EDUCATION?

18—SHOULD LABOUR HAVE THE RIGHT TO STRIKE IN PUBLIC SERVICES?

25—IN THE NEWS: Forum on an important current issue.

Apr. 1—WHAT PEOPLE SAY: A report on forum opinion across the nation (half-hour broadcast).

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WOMAN'S ASSOCIATION

Manitoba Conference held a most successful W.A. Leadership Education Camp at Clear Lake, in the Riding Mountain National Park in Manitoba three days in September.

Sixty W.A. members registered for the sessions, an increase of 76 per cent. over the number last year. Thirty-six took the full prescribed course of eight sessions and the fellowship gatherings, an increase of 64 per cent.

The seven Presbytery W.A.s of Birtle, Brandon, Carman, Portage la Prairie, Dauphin, Rock Lake and Winnipeg had members in attendance.

The "Get Acquainted Fellowship Evening," the W.A. Family Dinner, and the Social Evening sponsored by the Camp committee were much enjoyed. The theme, "Adventures in Christian Living" led by Mrs. K. A. Moyer, Winnipeg, was an inspiration throughout the Camp.

The President of Manitoba Conference, Mrs. T. Spencer, Brandon, presided at all sessions.

London Conference Woman's Association (Ontario) held its annual meeting on September 29th in First St. Andrew's Church, London. Mrs. Wheable of London was the guest speaker.

Saskatoon Presbytery held its annual meeting in Second Street United Church. Reports from 24 affiliated societies and many visiting associations were given. The sum of $35,000 was raised for various purposes, and visits made to sick and shut-ins were numerous, one Church alone having made 2,100 calls. An hour was given over to a talk on Christian Citizenship, when Mrs. Harrington told of her work with new citizens. It was gratifying to learn that $530 was turned in to St. Andrew's College bursary fund and ten students had been helped, and the thanks of these students was received. A memorial service was conducted in memory of the members who had passed on during the year, and this was followed by a communion service.

The new President is Mrs. R. J. Smith.

Calgary Presbytery. Despite a day of pouring rain, Calgary Presbytery realized $1,325 net proceeds from the Lilac and Old Lace Tea held in Central Church in aid of the United Church Senior Citizens' Home to be opened in Calgary. This is the first financial effort put on by any group for the project, and the success was a great pleasure and encouragement. Tea was served all afternoon and evening, and a supper of home-baked beans and pies. Receiving with Mrs. N. F. Priestly, President of the W.A., was Rev. J. L. Pottruff, President of Calgary Presbytery, and Rev. G. P. MacLeod, President-elect.

Notes on Materials

Make your November Meeting a Woman's Association Education Day.

* * * *

Your December Meeting will, of course, be on the Christmas theme.

* * * *

Material is available at the Dominion Council W.A. Office, 505 Wesley Buildings, 299 Queen St. West, Toronto 2 B, Ontario.

* * * *

The Constitution and By-laws of the Woman's Association have just come off the press, will be available to all local Presidents through their Presbytery Woman's Association, and may be purchased.

News of national interest on Woman's Associations should be sent to Mrs. L. N. MacLean, 833 A Bathurst Street, Toronto, Ontario.

COUNCIL

(*Continued from page 5*)

Rev. John Huxtable, of England, dealt with the subject "Congregationalism in the Local Church," and **Rev. Russell Stafford**, of the U.S.A., spoke of "Congregationalism in its representative bodies." The latter is a burning question in many Congregational Churches of America, where there appears to be a movement toward closer-knit union between the Churches.

Not only were topics dealing with local Churchmanship discussed, but consideration was also given to its relation to the state. **Dr. Tudor Jones** pointed out that tensions may arise between the demands of Jesus and the demands of the State, but the Christian, set in a situation which is the product of Christ's demands on the State, must look to the Holy Spirit, which testifies to the will of God, in order to be guided in his attitude to the State. **Dr. Carl Schneider**, of Germany, gave a scholarly presentation on the "Freedom of the Church in the Modern State."

Dr. W. A. Visser 't Hooft paid tribute to the loyal and active support by Congregationalists to the World Council of Churches. In a masterly survey of the world situation, he called the Church to missionary-minded evangelism, stating that the whole task of the whole Church is to bring the Gospel to the whole world.

Refugee Work

Congregational Churchmanship is expressed in its concern for the refugee. **Dr. Edgar Chandler**, the director of Refugee Service, World Council of Churches, told of the tremendous work facing the Church regarding the whole problem of refugees.

Dr. Elfan Rees, secretary of the Commission of Churches on International Affairs, reminded the Council of the Church's responsibility for and in international affairs, for the Gospel has mean and relevance in relationsh existing between nations.

The final plenary session devoted to the consideration of Church's ministry of reconciliati **Dr. Arthur Grey** speaking of " Middle Wall of Partition," **Miss Elsie G. Ferris** outlin some practical expressions of ministry of reconciliation be exercised by the Church. A va able feature of Council meeti was "News from the Churche which gave members a dee understanding of situations fac the Church in various parts of world. **Dr. C. H. Dickinson** g an able presentation of the and work of The United Chu of Canada.

Impressions

Looking back on the fellows and inspiration of the Coun two strong impressions rem The first is deep thankfulness the heritage of Congregational belonging to our United Chu and a real sense of sharing the world-wide fellowship of parent and its daughter Church The second is a new realizat of the vital role of The Uni Church of Canada in the wh world.

LAYMEN

(*Continued from page 20*)

that we are just standing on threshold of the greatest mo ment that has ever sprung fr the laymen of the Church. I as yet, he said, of the 6,000 lo congregations, only 533 h organized men's groups or A units.

On Sunday morning, before Church service, Gordon Cob gave a truly inspiring presenta on the subject of stewardsh "Time, talent and possessions." said, "are the three areas in wh we operate as Christian laym

To this, Rev. Arthur E. Kev added, at the morning serv "Decision must precede comm ment; an act of will leads to act of trust—which, in turn, le to an act of dependence. If we f it is because we do not rely eno on God. . . . We must be prepa to go out on a limb for Chri

In this atmosphere of Christ fellowship, the men of the Toro Conference brought forth a nu ber of resolutions seeking posit action on the more pressing pr lems of the United Church. B unanimous vote, the Commit members in charge of the Con ence were not only thanked for leadership they had given and hard work they had done, but a challenged to plan a similar C ference for next year.

* * * * *

What happened at Elgin Hou A new and dramatic plan of act is developing among the lay m of the Church. A full report on exciting start that was made Elgin House is now available booklet form. Copies may obtained from Ralph C. You Secretary, 507, Wesley Buildin 299 Queen St. W., Toronto, O

ev. F. R. G. Dredge

F. R. G. Dredge passed away sud- n July 12th, 1953, in the Hospital ph, Ontario, where he had gone for ay. His body was taken back to , where the funeral service was ed by Rev. W. W. McPherson, D.D., 20th. He was buried beside his ho predeceased him in November, in the Royal Oak Cemetery. One Irs. A. W. Woody, Guelph, survives. Dredge was born on Sept. 27, 1881, kland near Guelph, Ontario. He ed in Arts from Manitoba University Theology from Knox College, Tor- 1910. For a while he taught school en took post-graduate work in Scot- e was married on January 2nd, 1914, s Mary Elizabeth Weir. He held tes at Wilkie, Sask., Camrose, Alta., elson, Kamloops, Oak Bay, Salmon Esquimalt in British Columbia.

McPherson paid a glowing tribute rief address: "We have lost a good nd a fine Christian minister. The describing Barnabas in Acts 11: 24: s a good man, full of the Holy Ghost faith, and much people were added he Lord, might well be used in ing the character and ministry of Mr. . It is a great tribute to his char- that there comes into one's mind a of beautiful memories — his gracious is kind words and his fine disposition." McPherson then spoke of him as a as a pastor with the shepherding and the pastoral foot, and as a er, ever Biblical and devotional, words went to the heart and created se of worship. His personality was bright and cheerful. He never d high places, nor complained when rs passed him by. In closing, Dr. erson said: "Such a life raises our for humanity. It gives assurance that s still in our midst carrying on His us work and fulfilling His great ses through such fine and beautiful

v. Charles Leslie Taylor

e sudden death of Charles Leslie r on June 25th, 1953, came with a and shock to his immediate family, ls and congregation. The youngest of nily of seven, when still a small boy, eclared that he was going to be a her. Reared in a Godly home, this ne a settled conviction, which was er inspired by the growing needs of Church in the West. From his home in an, Manitoba, he entered Wesley ge, Winnipeg, where he graduated in and Divinity.

hile serving on a Mission Field he met sa Edith Black of Rosemont, Ontario. as a mutual attraction, and about a and a half afterwards they were mar- There followed a two-year term at ago, where Mr. Taylor did post-gradu- work and received his M.A. degree. He n working on his Ph.D. degree, but the ant call of the rapidly expanding work e West seemed to bring an imperative ions to the pulpit.

ter serving for some years in the West, ding Metropolitan, Regina, where he assistant minister, Mr. Taylor came He held short pastorates at Yarm and er, Quebec, before he was called to town, where he has been minister for ast fifteen years.

slie Taylor was a vigorous lovable man. xcelled in all manner of sports, and two years was champion athlete at ge. He loved to interpret the Christian o young people. Consequently he was onstant demand at Young People's ytery functions and summer camps, e he organized group and team games, ving that God's will could be expressed ay as well as in prayer.

all the areas in the life of his egation, Mr. Taylor gave aggressive rship, and the people of his congrega- and the minister took justifiable pride eing in the vanguard in per capita gs in the support of Missions and all essive concerns of the United Church. ring his ministry he served on many ytery and Conference Committees. He honoured by the Chairmanship of the eal Conference, and served as a Com- oner to General Council in Vancouver.

leaves to mourn his loss, his wife, daughters, Mrs. Ewan McDougall of town, and Mrs. Walter Froom of erville, and a son, Dr. John Taylor of town.

e funeral service was held in St. Paul's ch, Ormstown. Rev. Norman McMurray, Chairman of Presbytery, presided. Many of his brother ministers were present, as well as the elders and a congregation that filled the large Church. Rev. Thomas Knowles, an intimate friend of the Taylor family, paid a warm tribute to Mr. Taylor, with special reference to his pastoral ability.

Mr. I. C. Bahnsen

I. C. (Con) Bahnsen, General Manager of The Globe Furniture Company, Waterloo, Ont., for many years, and another of the few remaining pioneers of that institution, passed away recently in his 64th year, after six years of illness.

He was actively engaged with business up to the end of the year 1952, and was devoted to the Church furniture and seating industry, upon which he leaves an indelible impression.

At the close of an honourable career, replete with deeds and qualities which commanded for him the affection and respect of all with whom he came in contact, he radiated a potent influence for good, earning for himself a position of highest esteem, to which his sterling character and unfaltering integrity richly entitled him.

In all of his activities there was reflected characteristics which created a personality and made him a factor in the development of this industry. He was looked up to by many, setting a high example of a clean, upright, manly and successful career, which inspired many of his associates to emulate him. In his home life, he created an environment that was beautiful and ideal.

Rev. Herbert Tucker, Ph.D.

Dr. Herbert Tucker, Black Professor of Economics at Mount Allison University, passed away after a long illness, at his home in Sackville, N.B., on Saturday, June 20th, 1953, in the 64th year of his age.

Dr. Tucker was a native of Devonshire and came out to Canada as a probationer of the Methodist Church in 1913. Soon after the outbreak of the First World War, he enlisted for overseas service and served with the 9th Field Ambulance until the end of the war, returning to work for the Church at Aylesford, N.S. He was ordained at Windsor, N.S., on June 22nd, 1919.

Turning his thought to Educational work within the Church, Dr. Tucker took his Arts course at Acadia University, and then proceeded to Harvard, where he received his M.A. and his M.Ed. in 1928 and his doctorate soon afterwards. Meanwhile, he carried on a pastorate at West Newbury, Mass., where he gained many life-long friends.

After teaching for two years at Wesleyan University, Iowa, he was appointed to the Joseph L. Black Chair of Economics at Mount Allison in 1930, and continued to fill that chair until the time of his death. In addition, he became Dean of Arts in 1939 and, in 1944, Registrar.

Dr. Tucker was noted for his integrity both as a teacher and as a man. He set himself high standards, and demanded them of his students, with the result that many of his students went out to occupy notable positions in the world of affairs. He was also a loyal Churchman, accepting and carrying out with conscientious devotion any assignment given him in the local Church at Sackville and in the Moncton Presbytery.

Mrs. Tucker was the former Leota Steele, of Greenwood, N.S., whom he married in 1916. To her, with their three sons, Edmund, Professor of Physics at the University of Minnesota; Harold, Medical Specialist and Surgeon; and William, medical student at Queen's University, the Church extends sincere sympathy in their great loss.

The funeral was held on Monday, June 21st. The service in the Sackville United Church was under the direction of the Rev. George Russell. Dr. H. W. McKiel, in the absence of Dr. Flemington, spoke of Dr. Tucker's service to the University, and Dr. L. E. G. Davies, of his place in the Church and community. Interment was in the Sackville Cemetery with the local Chapter of the Canadian Legion paying its tribute to the memory of a former comrade in arms.

L. E. G. D.

Rev. F. Stacey McCall, D.D.

Rev. F. Stacey McCall, D.D., Edmonton, Alta., passed away on July 25th, 1953, at 72 years of age. He was born at Saint William, Ont., of United Empire Loyalist parentage, obtained his education there and at Ottawa Normal School. He taught school five years, and coming to Alberta in 1905 he undertook student mission work in the Macleod district. Rev. James Harrison, chairman, referred to Stacey McCall and another young man of similar build as the "Stalwart Duet" of the district. He was especially popular in the Crow's Nest Pass. In the autumn of 1908, when the new University was opening, F. Stacey McCall took up his vigil at the registrar's office door about 4 a.m. He had an ambition to be first student to register, and no other student, after viewing Stacey's dimensions, challenged his right. And naturally, young McCall became the first president of the Students' Union at Alberta University.

He graduated in Theology at Victoria College and was ordained in 1913 and appointed to the staff of Alberta College. He served on the staff for 39 years, 34 as principal. He married Olive Steele Todd of Meaford, Ont., in 1914. In 1924 an honorary degree of D.D. was conferred upon him by University of Alberta, and he was elected President of his Conference in 1940. His scholastic attainments were very creditable, and his service as an instructor and administrator were commendable, but his greatest achievements did not end there. The influence of a kindly sympathetic nature extended to all students of Alberta College. The imprint of his life upon the hearts and minds of impressionable young people, who can estimate its influence? By the records of attendance, over 50,000 students passed through the College during his 39 years of service. And who were they? Not young people such as were reared in Ontario homes 50 years ago, but New Canadians, 75 to 80 per cent. of them, of a dozen or more nationalities, whose parents could not talk English. And Dr. McCall was in the midst of it all for nigh unto 40 years. "A great opportunity," yes, none greater in Alberta. God buries his workman, yet carries on his work.

He is survived by his wife, two sons, Frank and Hugh, and one daughter, Mrs. John Gillis, also seven grandchildren.

R. E. F.

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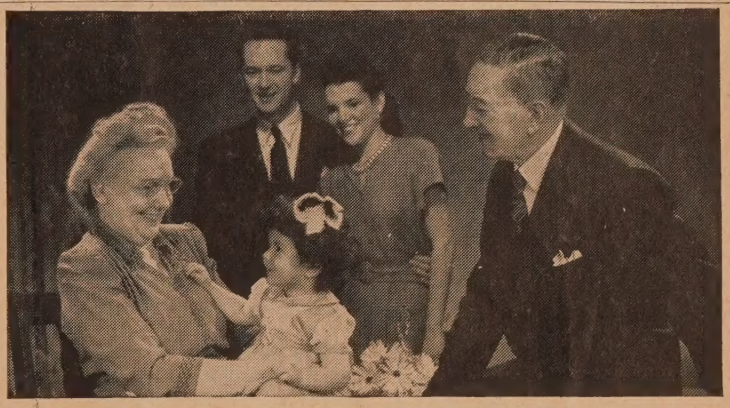

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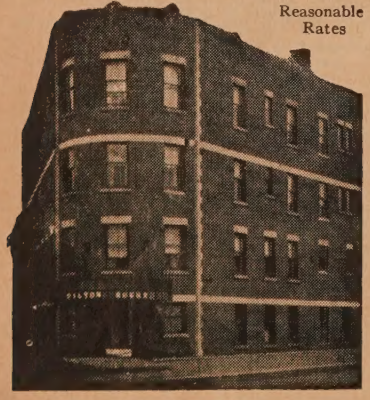

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Alton, Ont.
Dungannon, Ont.
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St. Andrew's-River Heights Church, Winnipeg, Man.
Ladner, British Columbia.
Gordon Lake, Ont.

WOMEN'S PART

(*Continued from page* 15)

touched areas of village and city life, with literacy and health projects, worship and Christian Education.

Medical Work. Where the need is greatest, and the line thinnest, there have gone our missionary doctors and nurses. Healing the sick and preaching the Kingdom of love, they have made God known to thousands. Medical work in Canada includes staffing the 11 hospitals and two hospital units in northern Alberta, Manitoba and Ontario, which are administered by the Woman's Missionary Society.

Missionary doctors and nurses overseas staff hospitals, clinics and dispensaries; by car, jeep or on foot they visit patients in many areas of the world where there is no one else to bring the touch of healing, and they promote health, village sanitation, hygiene and nutrition. Most important of all, they share in the training of national doctors, nurses, midwives and dispensers. Some of our missionaries serve on the staffs of Women's Colleges or Bible Training Schools, where their chief responsibility is for Christian Education rather than academic subjects. The task of every missionary teacher, however, is essentially Christian Education.

Educationists. Through the centuries the Church has been a pioneer in education. In Canada, graduates of the United Church Training School are working in School Homes and Orphanages and among Canadian Indians. Our educationists in other lands hold strategic positions. They work under the authority of the Church overseas, as do all overseas missionaries, and they share in providing opportunities for those who would not otherwise have an education. For the most part our missionaries are not teaching in elementary schools overseas. Rather, they supervise village or elementary schools or are on the staff of Normal Schools, Girls' High Schools, Vocational Schools and Colleges.

Increasing Numbers

The Church demands the best people have to give in these days, even as the world seeks that which the Church has in her keeping—the saving knowledge of God in Jesus Christ. Women in increasing numbers are eager to take their place in the service of the Church, having their particular gifts and capacities used for the fulfilling and completing of the Church's task. Wherever they are working, women with the United Church Training School course behind them are sharing with ordained ministers, trained teachers and nurses and doctors in the full-time work of the Church, each complementing the other, and together endeavouring to meet the needs of the whole person and bring him, in his wholeness into the life of the Church.

The Personnel Committee

In response to a need for a unified policy in the field of women's work in the Church, the Personnel Committee for Women Workers came into being. In 1946 representatives from the Committee on the Deaconess Order, the W.M.S., and the Training School organized a co-operative body designed to simplify recruiting and selecting young women for vocations within the Church. The committee consists of an Executive Secretary and five representatives from each of the co-operating groups, one of whom is chairman.

Its responsibilities fall into three main channels: Recruiting, Maintaining contact with interested young women, and Selecting those eligible for training.

A vigorous campaign of recruiting is carried on by means of the preparation and distribution of publicity materials, through addresses in universities, young people's groups, etc., and by personal contact. During the past year it has been possible to reach large numbers of young women through co-operation with the United Church Exposition. The Executive Secretary has been a member of the Exposition team in its jou neys through central and easte Canada, and is now preparir to join it again for part of t western tour.

Over the last few months t office has maintained correspon ence with more than 200 gi and women. These include nurse teachers, doctors, business wome laboratory technicians, dietitia musicians, librarians, resear chemists, and University and Hi School students. The coming yea will see many of these fine you women entering the Traini School to equip themselves missionaries and deaconesses.

The Personnel Committee al has the responsibility of issuir considering and deciding upon t applications of those who wish enter the Training School. Hi standards of character, educati and health are required, for t life of a Church worker is strenuous one, and it is t concern of the committee th students should have spiritu mental and physical endowme equal to the demands that will laid upon them.

The Chairman of the commit is Miss K. H. Christie, Princi of the Training School, and t Executive Secretary is Miss R. Horton. The office is at 51 Wesley Buildings, Toronto, On

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'adre Smith went to England 1940 with the First Canadian noured Brigade and bore the nt of twenty months' service in Italy, where we recall the fighting was most severe. This is not a story of fighting, however, it is an account of soldiers' lives. The author is now Professor of Church History and Practical Theology at Queen's Theological College and Associate Professor of History at Queen's University.

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EDMONTON

(*Continued from page 7*)

effective work on a smaller scale. There is one provision, however, which is necessary, and that is adequate promotion work. The Templetons fulfilled every expectation, but before their aeroplane touched down on the runway at the airport, there had been created high expectations in the minds and hearts of thousands of people. So often preaching missions fail because of inadequate preparation, but in the Edmonton Mission the committees were thorough and the Templetons lived up to every promise made for them. Statistics, for those who want them, indicate that over 45,000 people attended the meetings, and the total budget of $7,700 was exceeded by over $4,500. One last comment perhaps sums it all up. It is heard frequently, "Is there any possibility of a return visit of the Templetons?"

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SIME—POUND—On August 29th, 1953, John Haig Sime, son of Mr. and Mrs. William Sime of Fort Saskatchewan, Alta., to Grace Eileen Letitia Pound, younger daughter of Rev. and Mrs. Allan N. C. Pound, in the Naramata United Church. Rev. R. A. McLaren and the bride's father officiated. They reside at Edmonton, Alta.

Birth

McCOLL—To Rev. and Mrs. R. H. McColl (formerly Margaret Wulffraat, Reg.N.), of Chateauguay Basin, Quebec, on September 14th, 1953, the gift of a son, Rayburn Hugh.

Ministers' Addresses

Rev. H. D. Ranns, 241 Belsize Drive, Toronto 12, Ont.

Rev. Floyd G. Howlett (United Church missionary to Japan), Higashi 3 jo, Kita 6 chome, Nayoro machi, Hokkaido, Japan.

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Beamsville pastoral charge, Niagara Presbytery, will be vacant October 15th, 1953. Interested ministers please write B. B. Davidson, R.R. 3, Beamsville, Ont.

Scotstown, Quebec-Sherbrooke Presbytery, requires the services of a retired minister. If interested, please communicate with the Chairman of the Pastoral Relations Committee of the Quebec-Sherbrooke Presbytery, Rev. Harold Boomhour, Ayer's Cliff, Que.

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Chiefly the specialized training of Ministers and Missionaries enrolled in the various Colleges of our Church; and support for the United Church Training School for Deaconesses and Women Workers.

Missionary Education **$44,500**

Providing literature, audio-visual aids, lantern slides and moving pictures to promote missionary knowledge and interest; also mission study books and lesson and program material for Sunday Schools and weekday groups.

Stabilization Fund **$192,500**

A reserve to stabilize support of the Church's work at home and overseas in the event of economic disturbance, and building toward a year's budget in advance.

Group Insurance, Compassionate Grants, etc. **$48,000**

To assist Ministers in providing minimum Life Insurance coverage when their families are young; to furnish compassionate grants in cases of great need; Chaplains', Deaconess' and Lay Supply Pensions, Etc.

Contingencies, United Church, Exposition, Publications **$46,000**

To assist in the necessary expenses of the travelling United Church Exposition; and to share in the cost of securing a wider Circulation for the "Observer", and to provide for unforeseen contingencies.

Interest **$3,000**

Payments due to late remittances.

Radio Broadcasting **$24,250**

Extending the Church's Radio Broadcasting Ministry, particularly in remote areas, and providing Hymns and other Religious Recordings for radio stations; also Compassionate Grants for special purposes.

United Church Men **$20,000**

The organizing of laymen's groups, to promote a program of Christian Fellowship, Personal Evangelism, Christian Stewardship and Lay Speaking.

Overseas Relief **$53,000**

This includes aid to Refugees in Germany; help to Pastors of the Waldensian Church; Rest Cures for European Pastors at Casa Locarno, Switzerland; Relief and Evangelistic Work of "Cimade" in France, and Relief Work in Korea.

Christian Education **$129,500**

Aiding the work of Sunday Schools, which comprise 52,630 teachers and officers and nearly three-quarters of a million children, young people and adults; also providing Youth Leadership Training and many other essential Christian Education activities.

Pensions **$577,500**

Assuring a modest retiring allowance for our "Veterans of the Cross", and making economic provision for their widows and dependents.

Evangelism and Social Service **$139,200**

A comprehensive program of Christian witness and service throughout Canada, including Evangelistic Missions, Redemptive Homes, Care of Needy Children, Homes for Elderly Women, Fresh Air Camps, Prison Reform, Social Service Work, Combating Social Evils, Promoting Christian Family and Community Life and Lord's Day Observance and Distributing Christian Literature.

Deaconess and Women Workers **$4,000**

Making available to Congregations the services of trained women as Ministers' Assistants and Directors of Religious Education.

General Council **$125,000**

Financing the meetings of General Council, its Executive, the work of Standing Committees, the general secretarial work of the Church and participation in interdenominational activities.

Treasury and Finance **$49,750**

The administration of the Church's financial affairs and accounting for all receipts and disbursements.

Missionary and Maintenance **$75,300**

The work of promoting Christian Stewardship, Systematic and Proportionate Giving and the use of the Duplex Envelope; Field Activities in eleven Conferences and 104 Presbyteries; and the preparation and distribution of promotional literature presenting the various phases of the Church's work.

REMEMBER—This is a MINIMUM Budget and 10% ahead of last year. There is much more work waiting to be done when funds are available.